

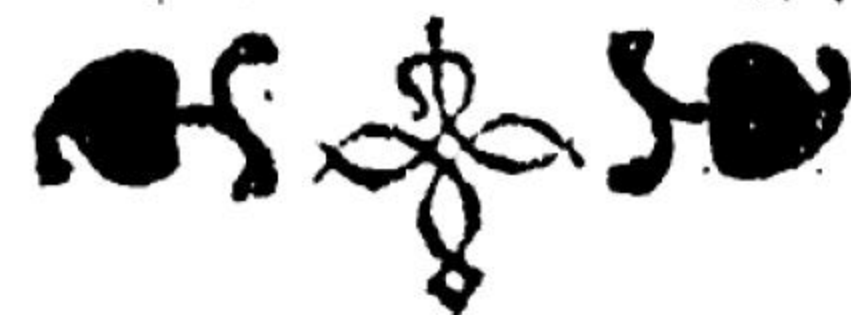
Jeremy the Prophete/ translated

into Englyshe: by George Joye:
some tyme felowe of Peter
Colledge in Canie:
bridge.



The songe of Moses is added in the en-
de/ to magnify our Lorde for the fall of
our pharao/ the Bishhop of Rome.

Anno. M. D. and. xxxiii.
in the moneth of
Maye.



The Preface.



The Prophets / as they
 were al taught / stered by /
 and thrust forth of one
 spirit to preche and wyte
 the worde of the Lorde: so
 folowd they al one threde
 and syne tending vnto one ende / euen our
 sauour Iesus Christe the parfait some &
 ful conclusion of al the lawe & Prophets.
 So that whoso in reding the lawe & Pro-
 phets / directe his inward eye to beholde
 & knowe our heuenly father for þe one be- Johan
vii.
 ry God alone with his sone Iesus Criste
 sent be from him / beleuinge perfittly to be
 iustified and saued by the grace of God &
 father througħ þe merits onely of Cristis
 dethe very God & man / he readeth a right
 with grete frute / he recheth & resteth gra-
 cioussly vpon the same marke that al the
 Prophets did shote at / eue vpon him that
 sayd. I am the waie / the trouthe / and lyfe. Johan
viii.
 Vpon this gloriouse and sauing signe to
 be agayn said (as Symeon tolde Mary þe
 Birge) his mother Luke ii.) the two te-
 stamentis also loked with cōtrarye aspec-
 tis / th: olde beholding him to come / & new
 looking

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Exodi. 24. b. looking Epon him paste and comen: no nother wyse then the two Cherubyns standing Epon the arke of the couenaunt did figure: bothe looking contrary waies / y^e one beholding the tother / & yett did they bothe two set their eyes looking into the propiciatorye / euē Epon Cryste our seat of mercy / and mercy stole. And hither looked also those two sufficient witnesses Moses & Helias / the one representing the lawe and the tother the Prophetis / when Cryste transfigured himself / bothe concluding & consenting with Cryst / in that they talked together wth him expressing his ende whiche he shulde make & finishe at Ierusalem. For whom els after that gloriouse sight and communication did his disciples there se but onely Iesus left alone? What so euer therfore Cryste did / or suffered / as touching the benefit & forme of our redemption / the lawe and Prophetis tolde it al before. So that the talking together of Moses & Helias with Cryste declared the lawe & Prophetis to consent & agree bothe wth Cryste y^e Very best the lyfe & perfecciō of al^l beleue in him. Whiche thinge to confirme / the voice of the father was there herde out of the cloude sayng. This is my dere beloved sone / for whose sake I am pleased & set

at one

Matth. 24. b. Luk. 10.

Into the Prophete Jeremy.

at one with man: him therfore / se that ye hear. Deserue diligently (good Cristen reader) the behemence & prieth of this pronouncement I psum / when the father commanded vs sainge: I psum audite: him se y^e ye hear. And beware of them that wolde ostrate & thrust y^e to the churche of God any vniwryten verities strange doctryne / such the doctryne of lying men. Hear them not whiche wolde commande and compel vs to beleue & hear any other teacher then Cryste / & sicke as their doctryne be consonant with Crystis worde / aperc they neuer so holy / and wel lernes. Let sich false Prophetes (as Jeremy whiffeth and threteth) go and be ruled of y^e wynde / whiche preche vs to worship images or to seke any other helpe / saluacion / intercessours and meanes betwene vs and our father then Cryste Iesus alone sufficient / euer herde and praynge for vs incessantly. Cryste therfore to shewe himselfe that lyuely fountayn of perpetual waters plentifully springing forth into lyfe euerslastinge vnto al that drinke / that is to saye / beleue in him / sate him downe once fulwery to reeste himselfe vpon the wel bring whiche Iacob longe before had digged: euermore seeking an occasion to insinuate

Jere. 8
c. xxi
Johan
iii.
A.iii. and

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and offer himselfe a sufficient refrigery & sauour for synners / what tyme he opened himselfe vnto that sinful Samaritan: new womā telling hir: that who so drinke of the water which I shal geue him / he shal neuer more thirste &c. That is / who so be seue in Cryste / shal neuer desyer any other mean / sauour / comforter & refreshher: but shal fynde & fele God the father one alone for al sufficient through the grace and merits of his sone our sauour Criste: In him onely to glory & reioyse as this Prophecie comandeth vs. Whiche glory who so once taste & fele / he wil not onely geue it to no nother as in Isaie is shewed: but he wil trouble and quake to hear this greuous complaint and heuy manasshing of God almighty by the mouth of Jeremy saying: My peple haue caste me a waye which am their glorye / they haue chāged their glory for þe an Idoll þe cannot helpe the. As here now the Prophecie entred into the argument and mater of al his sermons & of this hole booke / and brekyng forth the into a great fereful exclamacion / casseth in heuen and erthe (as did Isaye in the beginning of his sermons) to testifye / and detest our abominable idolatrye / cryng out thus: Oh heuens / be ye a stonnes / be ye a frayd

a frayd

A.iiii.

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a frayd and merueously amased saith the Lorde. For two offencis haue my peple committed. They haue forsaken me / euen the very lyuely fountayn of perpetual waters: and digged themselves vp pittis al to troden and broken whiche maye holde no waters. The heuens to be a stonnes and to deteste this bakfalling from Cryste our glorye vnto any other creature / is as mych to saye as oh heuens withe drawe your helpe & comforte from vs: geue vs nether rayne nor any ceasonable wether / nor yet holson ayer / but acording as it was thretened vs in þe lawe / be ye as hard as yern that þe erthe might be as harde as stele: for rayne to geue vs drought & be at to bake our lande in baraynes / for pleasant wether to geue vs thondre & terrible lighteningis: corrupte ye þe ayer / þe pestelence might take awaye man & beast. And yet although al this were to lytle / swer: be and famyn be thretened vs to. ye and at last to be casten out fro Cryste our glorye in heuen vnto perpetual payne in hel: For forsaking Cryste our glorye & digging vs vp theis poysoned pittis of our owne inuentiō / pittes al to trode / troubles / & broken / eul the tradiciōs / lawes / & decrees with all the deuillish doctryne drawne

Deute.
xxviii.
Jeremi.
viii.

A.iiii. forthe

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for the of these dampnable deluere & bis-
shops of Rome and their faccion deluening
and digging vs vp their maddye & myery
stinkinge dykes al for to fede their own
carnal affectis / to maintayn their gliter-
ing glorie / and to encrease their fylthy
lucre / and stablish their falsely vsurped
power : wherby they haue hitherto & so
longe deluded and seduced many a simple
soule / & trapped & holden captiue euery Em-
perours and Kinges : And how they their
selues dayly trouble and breke their own
dye pittes with dispensacions relaxacions
permissions gloses &c. they know & fele
it & haue payd for drinking of their gol-
den cup / whiche that abominable hore of
Babylon as Iohā describeth hit sitting in
purple / scarlet / & golde decked with preciou-
se stones holseth yet in her hande ful of
abominations & the filthenes of hir own
luste. But as for hir pestilent pittes / they
maye holde none of thos syuely refres-
hing waters whiche Criste offered vnto
Samaritane woman / & dayly offreth thez
vnto vs to calle vs frō these popishe pud-
dells / vnto himselfe the very perpetual
springe of everlasting lyfe.

These dirtye deluere & prophete I saye
callethe also web weauers agensse & myn-
de of

Into Jeremy the Prophete.

De of y sorde / detesting & abhorring their la-
wes & tradicions : threatening thez for their
digging vp of sicke vsuauerye pittes / wch
a euertlasting dampnacion : I saye. y. sayng
wch to you & make vngodly lawes & set
statutes to harde to kepe to oppresse y pore
in ingement / & vtterly to begger my sor-
simple peple wch stryfe & lawe / y the destitus
ted al helpe and counsaill might be a proye
for you & so to robbe the fatherlesse. &c.

Wherfore now at laste / it hath pleased
almighty God to call for the Jeremy his
Prophete / to sende & to sette him as a
son wch all a piller of yerne to preche in
glasse agensst this heuy monster of Rome
& al his drasse. He hath shewed Jeremy & Jere.
rodde of the makinge watcher / & the see-
thinge pottis boyllinge for the as it were
from y northeste / altogether threateninge
the heuye burdens & present vengeance
of God mortely to be powered for the vpon
this Babylonik beast. So y wch so read
y. v. l. vi. li. chapters of this pro-
phete / he shal se there clerely y present face
of y soden miserable fall of the Pope & his
kingedome now at hande so syuely set for-
the / vnder y names of proude Moab / his
brothere Ammon / & Babylon / y no apper-
les coulde haue paynted it more presently.

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erc. 51. Nowe therefore (good Cristen Bretherne) let vs be warned intyme / & hear the exhortacion of Jeremye crying vpon vs sayng. Flee fro oute of the middes of Babylon & let euery man saue himself / let no man dissembles nor holde his tongue at his wickednes. For verely Babylon whiche is Rome is as wyked & sinful as it is reported & described / as al her vngodly lyuing & deceitful dedes openly testifye & declare her.

But to speke of the iustis and pcease of Jeremye / ye shal knowe that these his sermons declare of how highe a spirit & feruent faith he was : but his chaunce (as be the chaunces of all true prechers before the worlde) was moste miserable and hard / as one of those that preched the worde of the Lorde God both prudently & constantly vnto his dethe / nothing abashed at the threateningis of the vngodly kinges and preistis that raigned in his later dayes. Whiche constancy / moste commendable in any precher coude not come but of a perfect and ferme faith in God. Whiche faith being present / & non the herte of the precher is endwed and strengthened with all vertue & goodnes. For faith wil haue victorie and overcome al perils. But yet was his lyffe troublous / for that the plagges / bur

Into Jeremy the Prophete.

ges / burdens / and that miserable captiuitie / whiche the Prophetis all threatened before to come / it was his chaunce to see them / and to be partaker of the perelouse paynes / & heuie destruction whiche he also prophesied vnto them himselfe / and not onely suffered this greuous temptation / but was also violently caried captiue of his enemyes into Egypte / after that Iuda and Ierusalem were all destroyed & caried captiues into Babylon / yet was his doctrine & sermons all this troublous tyme both godly / louing / faithful and prudent / For he exhorted them sweetly and louingly / he rebuked sharply and earnestly / & preached euermore as faithfully & constantly. So that if we beholde his faithfulness / he is feruent. If we consyder his erudicion and doctrine / he shyneth. If we loke vpon his prudence / it is right sauourye & well seasoned. If we beholde his godlynes / he exceedeth. And as for his constancy / it is inuincible & beareth a waye al victorie.

With howe deue sighis sorrowed he the backsliding of the peple frome their God? What lamentacions made he for that he had so longe with so grete perel preched to them al in vayne / & also for the captiuite of the peple & miserable destruction of Ierusalem?

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Jerusalem: what goodly comparisons & sensible similitudes brought he in/when he preached to perswade & call the peple to repentance: As when he preached the destruction of the cyte in Tophet/where to laye & thinge more manifest and present at their eyes/he smote the two erthen pittherdis together breking them al to pices before his audience/saing. Thus saith y^e Lorde of powers. Each thus shal I alto breake and destroye this peple and cite lyke as a potter breketh a vessel whiche maye neuer more be restored. This did he to fere and to moue them to repentance. For that oratour and preacher perswadeth moste behemētly whiche helpeth his oracion wth conuenient iestures/apte similitudes & moste present affectis. So that in the Propheetis sermons there is no sicke hardnes & difficultye as some men complayneth of/except y^e sloughishness & sleapye reder nothinge excercysing himselfe in readinge diligently & reuerently the holy scriptures bringe it with him/and so himselfe be the very cause why he bringeth a waye so lytel frute in reding them. The Propheetis be the expowers & declarers of the lawe & not y^e obscurers and derkeners there of: they be as Peter saith the light set vp in a derke place vnto whiche

Into Jeremy the Propheete.

to whiche he exhorteth vs diligently to attende. What argument so euer they take in hande to declare & proue/they neuer leue it vntyl they haue so often/so many wayes and wth so many sensible similitudes & apte cōparisons set it forth & euery hearer be he neuer so simple & rude maye see & vnderstand it clerly. Howe compasseth Jeremy aboute wth so many wordes comparing the bakslidinges of vs from god/to aduoutrye calling vs vnschamefaced herlettie & our images whom we seke our louers &c. and al to bringe vs agayn vnto Crist our spouse from our fornicacion committed (as he often saith) with stockes & Anathothores: Nether coude the vnkinde dealing was a b of his owne folke of Anathoth/ nor yet the tel towd false behauiour of the rulers agensst him ney th tribe of once turne his mynde from them. There Benia- coude no kinge for al their threacening/ man. iii. psonment & punishing make him to hes- my lene rink or cease from his offyce that god cal- the wel led him vnto. But euer more aftir any fall from J (he was a man) he rose agene more feruēt/ rusalem more constant and earnest then euer he was where i before. Whom so/now (Cristen) reder) thou Jeremy was bo fast in thy handes preaching vnto the in ne. Englische the same sermons whiche he preached vnto the peple of Juda & Jerusalem corrup

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corrupted with the same synnes wherby
we nowe labour and be as greuously in-
fected: whom no lesse greuous plagues af-
flictions and burdens abyde/ if we repen-
te be not and turne not to our spouse Je-
sus Crist him with the father and the ho-
ly gost one God to worship & serue onely.
Whiche geue us grace so to rede and hear
this his Prophecie that he mought prea-
che vnto us with more frute than he pre-
ched to the Iwes: Amen.

But first ere we beginne to rede him.
Let us hear the state and brieue succession
of those. iiii. Kinges/ in whose dayes/ and
how longe/ Jeremy preched.

Josias/ the laste good Kinge of Iuda/ ra-
igned. xxi. yere. He had these iiii. wiked
sones/ Joachas/ Joakim/ and Zedechias.
The story beginneth the. xxi. chapter of
the fourthe booke of the Kinges and contin-
ueth vnto the ende of the booke. Jeremy
begane to preche in the. xiii. yere of Jo-
sias/ so continuing vnder him. xliii. yere.
After Josias/ reigned Joachas/ & that
but. iii. monethes/ and then was he led ca-
ptiue into Egypt. Then reigned his bro-
ther Joakim. vi. yere/ and then was led ca-
ptiue vnto Babylon. After him reigned
this Joakims sone called Joachin or Jeco-
nias

Into Jeremy the Prophecie.

nias. iii. monethes and. x. dayes/ and was
led also captiue vnto Babylon. Then last
of al was Zedechias the thirde sone of Jo-
sias choson of * Nebuchadrezzar King of ^{* Dize} ^{wyse ca}
Babylon/ to be Kinge of Iuda. Whiche Ze-
dechiæ after. vi. yere/ Ierusalem taken ^{led Na}
and destroyed/ was led also captiue to Ba-
bylon/ his eyen put forth/ but his owne
children firste slayne before his eyes/ that
so greuous a painful a laste sight might
be printed and ever present in his mynde
into the increasing of his perpetual payne
& sorowe whyle he lyued. The tyme ther-
fore whyle Jeremy preched/ vnto the cap-
tiue came/ was. xli. yere. li. monethes/
and. x. dayes. Here maye we se in howe
troublouse a tyme this Prophecie prea-
ched. For doubtlesse these iiii. Kinges wer
not led awaye thus captiued out of their
owne lande with out grete calamite/ ba-
taile/ and bloodshedding.

A The sawtes escaped in the printinge.

In the firste leif/the. vii. lyne of the firste
chapi. Rede thus. And I saye/ Ah lord (ac.
In the. viii. lef/ seconde syde/ seconde lyne/
Rede Ephraim.

The. xiiii. lef/ seconde syde. xvi. lyne/ re-
de whom they worshipt.

In the begynning of the. ix. chapter/the. v.
lyne rede geue.

The. xxii. lef. ii. syde. vii. lyne of v. chap.
rede which he there fayned.

The. xv. lef in v. mergent/ Rede exodi. xix.

The. xxviii. lef/ seconde syde. xvi. lyne/ re-
de/ requyted.

The. xxxvi. lef. xix. lyne/ Rede knight.

fo. xlvii. ix. lyne/ rede/ as here ye haue
herde.

fo. lvi. xvi. lyne/ rede euer.

fo. lxi. viii. lyne/ rede not/ sone of Jer-
chim twyse.

The title of thys boke. fo. i.

These are the actis

and sermons of Jeremy the sonne of
Helchie Priest/ one of those that dwelt in
Anathot/ the region of Beniamin. Vnto
whom the worde of the lord was she-
wed. firste in the dayes of Josias/ sonne
of Amon kinge of Iuda/ the. xiii. yere of his
raigne/ and so durynge thow the ty-
le of me of Ioaquin sonne of Josias king of Ju-
da/ vntil. vi. yeres of Zedechias the sonne
of Josias king of Iuda wer ended/ whan
Jerusalem was taken euen in the
fifte moneth.

The worde of the Lord was sente vnto
me/ speking thus.

The fyfthe Chapter.



Before I fashioned the
in thy mothers wombe/
I knew the: and before
thou wer borne/ I sancti-
fied the: and ordined the
to be a prophete for the
peple. Ah lord God/
thow knowest how rude I am of speche:
for ful yonge & simple am I. And the Lord
answered me. Thinke not so: for thou
shalt go preche vnto al that I shall sende
the

The firste Chapiter

the: & thou shalt speake what so euer I shal
commande the: feare not their faces / for
I will be with the to deliuer the / saith the
lorde. And euen forth withal / the Lorde
stretcheth forth his hande / and touched my
mouth: saying agene vnto me. Beholde I
set my word is fast in thy mouth / so I or-
der the thise daye to be an overseer to vi-
sit both the people & their kinges / to pluck
by the roote and to cast downe / to destroe
and to scatter / and that thou shouldest also
edifye and plante. Eft sone after this /
the Lorde spake to me on this maner /
saying: Jeremy / what seest thou? And I
sayd / I see the rodde of a wakig watcher.
Well (sayd the lorde to me) thou seest right
well: for euen I shal watche and wait vnto
my purpose to finishe it. Quere this the
lorde spake vnto me the seconde tyme say-
ing: What seest thou? A seething potte
quod I / do I see: & that euen from the north
the as it were hitherwardes looking. And
the lorde sayd to me: Euen from the north
the shal thir be powerd forth an heuy he-
auy of plagues vpon all thynhabitours of
this lande. For so / I shal calup all the kin-
redes of the northest regions saith the Lorde
and they shal come: & eche of them shal
sitte & iuge openly euen in these fore ga-
tes

Of Jeremy the Propete. Fo. ii.

tes of Jerusalem / & in all the walles rown-
de about it / and throughte all the cytes also
of Iuda / by whom I shal declare my ven-
geance vpon the gret and manifolde wis-
kednes of these men which haue forsaken
me / offering their gifts vnto strange gods
dis and worshipinge the workis of their
own handis. Thou therefore gird vp thy
raynes / aryse and go preche vnto them
all thingis that I commande the: feare
not their faces / lest for thy finte faith
and fere / I make them to preuaile. For
so / this daye do I sette the a stronge de-
fensed cyte / a piler of yerne / and a bra-
son wall agens all this sonde / agens the
kingis of Iuda and hir rulers / agens
the priestes and people of the lande: wher-
fore they shal fight agens the: but it shal
not lye in their power to overcome the: for
I shal be with the (saith the lorde) to deli-
uer the.

The seconde Chapiter.

Then was the worde of the lorde shew-
wed vnto me / commanding me thus.
Go and krye into the eares of Jerusalem /
saying. Thus saith the lorde. I cannot for-
get the / especially when I remember my
B. ii. mer

The seconde Chapter

mercifull couenāt with the / and agen the
goodnes of thy yongthe. I cannot forget
thy true love in marriage / wherby thou fo
sewest me thowow the deserte / a londe En
laboured & Enfowne. Thou wast once an
holy Israel before the lord / eue the firste
frutes of hys felde: so that whoso had de
noured the they had displeased him: & mi
schefe shuld haue fallen vpon the / sayd the
lord. Hear ye therfore the worde of the lord
/ bothe yow that be of the house of Jacob
and all the familye of the house of Israel.
Thus saith the lord vnto you: What fau
te or fraude sewnd your fathers in me / to
go so farre backe from me / and to be made so
vayne as to folowe lyces: nether yet once
to thinke / where haue we leste the lord /
that led vs out of the lande of Egypt / that
brought vs thowow that desert / thowow a
wylde lande harbourles / a terrible barren
land where we sawe but dethe / thowow a
land which no man passed by / and in the
which no man dwelled. And when I had
brought you vnto that fatte lande of Car
melus to take your plesure of hir frutes
& commodites: you went your wayes and
defyled my lande / & made myne heretage
abominable. And euen the priestis / they do
not once remembre me sayng: where is the
lord

Of Jeremy the Propheete. Jo. iii.

forde? The lerne in the lawe / they know
me not. And as for the pastours / they syn
ne agens me. The propheetes they preache
al for Baal his profit / and ar gone after
ydols which cannot helpe them. Wherefo
re I am vtterly constraigned to cotende in
iugement bothe with you & your children
he saith the lord. For go your wayes vnto
the eylandis of Tethim / & beholde: send
de into Cedar and consyder diligently whi
ther ther be any sicke thinge done: ye / for
whether the gentiles haue castoure their
goddis: albeit in very dede / they be no god
dis. But my peple hath cast awaye their
glory for an Idole that canst help the. For
this thinge therfore: Oh heaucins / be ye
astuned / be ye a frayd and meruellously
amased with the lord. For two grete of
fences hath my peple committed. They ha
ue forsake me / euen the very foun
tayne of perpetual waters: and digged
them vpon pittis also troden & broke which
may holde no waters. Is Israel a bode flas
ue / or rather the good manns sonne of the
house? And wherfore the is he gon into a
proie? Wherefore rore they vpon him like ly
ons? They haue brought their lande into
a wildernes: Their cites ar so thowdow
ne & bent / that no man may inhabit the.

The seconde Chapter

For the effeminate childerne of Memphis &
Chameos haue polluted the/ euen vnto
thy neck. Hapened it not thus vnto the
for that thou forsokest the lord thy god
euen then whan he wolde haue directed the
in the waye: And now: what hast thou to
do in the waye to Egypte: To drinke trou-
bled waters: Or what makest thou in the
waye to Assyrie: to drinke the waters of
the floude: Thy nowne malice shal repro-
ue the: and thy nowne bakslidinge from
God shal condemne the: that thou maist
know and vnderstande how pernicious &
perelous a thinge it is that thou hast for-
saken the lord thy God/ dreding him no-
thing at al saith the lord God of powre:
when euen from the beginning I broke of
thy yoke and thy bondes / for that thou
complaynest and praydest me to make an
ende of thy bondage. But for al this / yet
thou stodest forth offering thy bodye to be
abused vpon euery highe hill and vnder
euery brode branched tree / Wh harlet: ye
& that euen while I went aboute to plant
the/ that thou mightist haue ben altogis-
ther of that noble vyne stocke and of that
faithful seede. How art thou this aliena-
ted fro me into so strange and barayn a
Vineyarde oute of kinde: In somiche as
wasse

Of Jeremy the Prophete. Jo. iiii.

wasse thou thy selue neuer so cleane with
* Nitro. And powder thy selue neuer som-
chewith * Worith. yet art thou spotted
with thy nowne wickednes in my sight
saith the lord God. Nether cannest thou
saye: I am not so polluted/ nether haue I
gone after goddis: for loke vpon thy now-
ne wayes in wodis & vales / oh swift / La-
me / at thou shalt see what thou hast done.
Thou hast runne vnto these places lyke a
swift ailing dromedary with as fier-
ce a desire as the wyldc asseth wote to wil-
dernes for his plesure to breath him selfe.
Who coude refrayne the: who so euer seke
the oute shall fynde the euer more in thy
menstrwe. When we forbode the: these vni-
godly paines taking / saing: Go no more vnto
re fote to these Isles / kepe thy throte fro
me thirst. Thou answerdest vs saing / we
wil not / we care not for these paines: for
our loue is set vpon strange goddis / and
eue then wil we folowe. But as the the-
fe is a shamed whan he is espyed: eue so
be ye confounded oh house of Israel. Bo-
the the peple / yea their kinges & rulers /
prestis and prophetis al be ye ashamed
and confounded. for they say their water
noster vnto a stocke / and to a stone they

B. iiii. saye:

* full
lers
ett.
* M.
rias.

The seconde Chapter

saye: Thou art my mother: they haue turned me their backe & not their face. But in tyme of their trouble whan they shall saye: Arise and helpe vs: I shal answer: Where art thy goddis whom thou madest thee: Let the ryse & saue the in tyme of thy affliction. For loke how many cites thou hast (oh Iuda) so many goddis hast thou. Wherfore cōtende ye with me sith ye be al synners agens me saith the lord: I smite your children / but al in vayne: for they receyue not my disciplyne. your swerde deuour: eth your prophetis like a deuouring fire. ye are the peple of the lord: loke therfore vpon his worde. Am I become a wilderness or a derke sonde to Israel? Wherfore than saith my peple / let vs fal from hym and come no more at him: Do the mayde forget hir chiefe ornamēt or the wife hir goodly girdle? And doth my peple forgete me so longe? Wherfore settest thou forth & cōmēdest thy nowyn wayes to be so good as to fynde fauour for the: when euen thy selue hast stayned thy nowyn wayes with synne? For vnder thy winges is ther founde the bloude of pure innocēt soules: & that not in corners and holes onely: but openly in al these places. And yet darest thou saye: I am an innocent: wherfore his indignaciō may

Of Jeremy the Propheete. fo. 2.

may not lyght vpon me. But beholde: I wil cōtende with the in iugemēt / because thou thinkest saying: I am no synner. But how filthy a sinner shalt thou apere / when it shal be declared openly / how ofte thou hast returned & repeted thy nowyn wayes: for thou shalt be ashamed as wel of egypt as of Assyrye. For thou shalt go hence with thy handis corupled ouer thy head. For the lord shal frustrate thy hope & confidence and shal utterly prosperite and conforthe shalt thou fynde in them.

The thirde Chapter.

It is thought comonly / that (yf a man put away his wyfe / & she now go an maye hirselfe to a nother) it wil be asked: shal he any more take hir agayne? For is not this felde now defiled? But thou hast playd the harlot with many an her: & said: nethelisse turne agayne to me saith the lord. Lift vp thy eyes & loke vp vnto al these quarters aboute the / & se whither any place be vndefiled. Thou fastest downe by the wayes wayting for the in the desert lyke a these / insonche that therthe was polluted with thy synnes & forredome. Herof ceased the smal raynes & ceased

reasonable shewers. Thou hast gotten the
an herets forehed and cannest not be as-
hamed. Wels / euen now thou woldest
haue called vnto me / sayng: Oh my fa-
ther / thou art the goyde of my yowth /
and wilt thou be turned from me for ever:
wylt thou holde thy selfe from me al way-
es? But so / thou both spekest and doest
enel more and more. Also the Lorde sayd
vnto me in the tyme of Josias the kinge:
Seist thou not what Israel that bakfly-
der from God hath done? Which went his
wayes vpon euery highe hil and vnder
euery thicke tre and ther playd the har-
let: Netherlesse whan she had committed al
this / yet I sayd / turne the agene to me:
and yet she turned not. And euen thy Jas-
me enuyned hath her faithles syster Ju-
da sene. That is to wete: Whan I had per-
faily beholden al thaduoutry of Israel
that bakfaller / & had forsake hir / geuing
hir a bil of diuorse: yet wolde not Iuda
her vnfaithful sister feare me / but went
awaye to / and playd the harlet: so that
the fame of hir fornicaciō is floure thow
al this lande and hath stayned it: for she
hath committed aduoutry with stones &
stockes. Nether is this her faithles sister
Juda aftr al these warningis returned
vnto

vnto me with al hir herte / but faynesly
and falsely / saith the lorde. And yet agen
sayd the Lorde to me. Israel that bakfal-
ler from me / is more iuste than is yet this
vnfaithful Iuda. Go thy waye therfore
and preach this sermone toward the nor-
the / sayng. Be converted thou bakflyder
Israel saith the lorde: for I shal not turne
my face from you: for I am merciful saith
the lorde / nether wil I abhorre the for
ever / but receyue the age on this cōdiciō
that thou wilt acknowledge thy synne com-
mitted agens the lorde thy god / and that
thou hast diuided and offred thy selfe here
and there running after strange goddis
vnder euery thik tree: but my voyce thou
woldest not hear saith the lorde. Be con-
verted you rebel bakflyden children saith
the lorde: and I wil ioyne in mariage with
you. For I wil take one of you of the
cyte / and two of the hundre and lede you
into Zion. And I shal geue you herdemen
after my nowne minde which shal fede
you with doctryne and wysedome. And
whan you shall be encreased and multi-
plied in the lande: than (saith the lorde)
the arke of the lordis couenaunt shal no mo-
re be spokē of nor mynded / no mencio mo-
re shal be made therof: for it shal no more
be li

The thirde Chapitre

Be Visited nor honoured with oblacid. They
shal they cal Jerusalem the seat of the lord
de/ & al the gētiles shalbe gathered vnto
it for the name of the lord which shalbe
geuen to Jerusalem. Nether shal they fol-
low any more the counsels of their own shre-
wed hertis. Than shal they that ar of the
house of Iuda go to the house of Israel/ &
come both to gither from thenorth the re-
gion vnto the lande which I gaue your fa-
thers. I shewed the how I purchased the in-
to the nowmbe of my children/ and gaue
the that desyerde lande so pleasunt a pos-
sessid & also that noble hoste of the gētiles:
commanding the to cal me father and not
to fall backe from me to any other godde.
But as the womā breketh hir promyse to
hir housbonde/ so hast thou broken promy-
se with me/ Wh house of Israel saith the
Lorde. Wherefore the noyse of the children
of Israel shalbe herde al aboute wailing
& weping because they haue despyled his
wayes/ and forgotten the lord their god.
Be conuerted you baksliden children/ and
I shal heale your bakslidinges. Saye/ so
we ar thyne/ for thou art the lord our
god. Very liers ar the hil toppis with the
pompe of the mountaynes: Netherles in the
lord our god/ Very helth cometh to Is-
rael

Of Jeremy the Prophete. Jo. Vii.

rael. But shameful dedes deuoured both
the labours of our fathers euē from their
cradles and also their flockes/ herdes/ son-
nes & daughters. We shal sleape ther-
fore in our owne confusion/ and our igno-
minye shal couer vs. For both we & our fa-
thers be synners agens our lord god euē
from our cradles vnto this daye/ in that
we obeye not the voice of our lord god.

The fourth Chapiter.

But Israel/ if thou wilt turne to me/
If thou wilt turne to me saith the lord
de/ and remoue al thy abominacions out
of my sight/ & be no more a runagate af-
tir false goddis: but swere. The Lorde rat-
teth/ ye & that in truthe/ in iugement &
rightwisnes/ saing: The gētylis mought
be blessed in him/ and prayse and thanke
him: than thus saith the Lorde vnto al Ju-
da & Jerusalem: you shal breke yp & tyll
your lande/ and sowe it not for thornes.
Be circūcised in the lord and take away
the vncircuncision of your hertis al ye ci-
tesens of Iuda and Jerusalem: lest my in-
dignaciō come forth lyke fyre & be kind-
led nomanto quench it for your maliciou-
se counsels. Tels forth in Iuda and Jerusa-
lem/ preache it sayng: Blow forth trom-
pettis

The fourth Chapter

peccis into the lande / fill it al with your
 noise saying: Get ye together and go into
 your stronge defended cytes. Lister up a sy-
 gne in Zion. Hastie ye and tary not / for I
 shal bring forth a plage & grete destruc-
 tion from the north. For the haithen de-
 stroyer is set slippe and cometh forth of
 his place lyke a lyon from his denne / to
 bringe thy sonde into a desert / to smyte
 downe thy cytes that noman may inha-
 bit them. Wherefore clothe your selues
 with sacke / moorne & howle. For the hote
 indignacion of the lord shal not be sla-
 ked from you. In this day saith the Lord
 the harte of the kinge and hertes of the
 rulers shal faynt and fall. The prestis
 shal be a stomed & the prophetis al ama-
 sed. And I sayd: Ah lord god / haste thou
 thou deceyued this peple and Jerusalem /
 saying: ye shal haue peace and now the
 sword pearseth their synes. In that ty-
 me it shal be sayd Into this peple and to
 Jerusalem. There cometh an hot winde
 from the south plage by the waye of my
 peple / nether to winnow them nor to clen-
 se them. After this / my Beheement stronge
 winde shal come: and then shal I teache
 these men my iugements. For so / he shal
 ascende lyke a cloude / & his chariets shal
 be ly-

Of Jeremy the Propete. Jo. viii.

be lyke a stormye temreste / ye and his
 horsmen swifter than arges. Wo be I n-
 to vs / for we ar utterly destroyed. Washe
 thy herte from euil o Jerusalem / that
 thou maiste be saued. How longe shal thy
 deedly and perniciouse thoughtis tarye
 with the: for siene Day and from the
 mounte Ephraim ther is haide a noyse
 that pronosketh and prebeth dethe. Lo
 euery gentyles geue warning and tel
 Jerusalem that ther come destroyers fro
 a farre lande. They tel it also the cytes of
 Iuda warning them round aboute as do
 the watch men of the feldis: for they ha-
 ue angered me saith the lord. Thy ceasles
 and thoughtes haue brought the these
 thingis. This is thy newe malice and
 rebellion which hath possessed thy herte.
 Then shalt thou crye / My bely my bely
 oketh / my lyfe in my breste forswyth / my
 herte withyn me is troubled: I cannot be
 stil. For my soule hath heide the voyce
 of the trompet / and euery the dolorouse pe-
 al to dethe and destruccion is now ronge /
 euery now al the lande perisseth. Sodenly
 shal my tabernacles be destroyed / & my
 cortayns in the twinkling of an eye.
 How longe shal I se these cruel tokens
 and hear the voyce of the trompet:

These

The fourth Chapter

These therfore shal come / because my people hath despysed me and ar besydes their wittes. My chylde ar fools & without vnderstanding. They ar wittye to do euell but to do good they ar alwittlesse. I beheld the erthe / and so it is bayne and boyde. I looked vpon the heauens: and so they have not their light / I litted by my eyes to the mountayns / and so they reeled lykely to fall / and al the hilles shoke. I looked aboute / and so there was noman left. Also al the founles of the ayer were stonne awaye. I behelde / and so Carmelus was become a deserte / al hir cytes thredowne of the lord & of the fury of his wrath. For thus spake the lord. All this lande shalbe desolate. But yet shal I not utterly make an ende of it. Wherefore waile erthe & moorne heuen aboue: for of this thinge which I haue thought and decreed / it shal not repent me / neither wil I go from it. Every cite shal fle at the noyse of the horsemen and bowmen. They shal runne into canes and wodes and clyme into rockes. Every cyte shalbe left a lone woman to inhabit them. Whā thou art thus destroyed / what shalt thou do? If thou clothest thy selue with purple / and deckest the with golden ornaments / if thou payntest thy eye

brews

Of Jeremy the Propete. Jo. ix.

brews with starche / yet shalt thou garneshe thyselfe in vaine. For they that loued the hitherto / shal looth the and go aboute to quenche thy lyfe. For me thinketh I hear a voyce as it were of a woman traue / ling of childe / or of one laborig in the traue / uel of hir firste childe: that is to saye the voice of the daughter of Zion moorning and complayning in hir selfe casting hir armes abroad saying: Ah lasse for sorow / for my lyfe fayleth in me for the slayne.

The fiste Chapter.

Go loke vpon Jerusalem with the oute: & consyder it also with yn: & seeke thou rowt euery streete / whether ye can fynde any one mā that ether dothe right or strideth for faith & trouth: & I shal spare the saith the Lord. For albeit they saye. The lord lyueth / yet is this their othe to deceyue / whā thy eyes (o lord) loke for nothing so muche as for faith. For thou smitest the & yet they repeted not. Thou correctedst to amēde the: but they wolde not receyue thy disciplyne. They hardened their faces more then any stonne / & refused to turne to a better mynde. Wherevpon I consydered with me my selfe thus / peradventure they ar so poore that they canot knowe the waye of the lord & iugementes of our god. I shal get

me therfore vnto the grete estates & talke
with the/ if paraduēture yet these mē may
haue the knowlege of the waye of the lord
de & the iugemēt of their god. But these
men euē lyke al other haue broke the yoke
& plucked in sondre their bydle raynes.
Wherfore the lord shal come fro the wode
and deuoure them. The wolfe at theue-
ning shal destroye the. The leoparde shal
lye awaite by their cytes to teare in peaces
as many as come out frothence. For
they haue heaped synne vpon syn / and
their bakkydingis ar right greuous. Tel
me then what thing hast thou where fore
I shuld be mercyful vnto the. Thy chy-
ldren haue forsaken me / and swore by the
that ar no goddis / whan euen I myselfe
had bounde the to me by an othe: and yet
ar they aduouterers haunting harlettis
houses. They ar become as fyerce in pro-
digiose libidinous luste as fatte staliards
des / every mā neiathē at his neighbours
wyfe. Shal I not be auenged vpon these
thinges / saith the lord. And shuld not I
take vengeance of what nacion so euer
it be that is lyke vnto this. Lyncie vp to
hir walles and thzo them downe / tarpe
not. Cut of hir branches and battlemētis
for they belonge not to the lord. For the
house

house of Israel and Juda hath caste me
awaye vnfaitfully / saith the lord / say-
yng: It is not he that is God. Nether shal
there come sicke afflicciō vpo vs. Swerde
and hunger we shal not se. Wherfore the-
se prophētis shal go their wayes into the
wynde. And he that shulde preache shal
not come amonge them. Euen thus shal it
be dealt with the. Wherfore thus speket
the lord god of powres. Sith ye speake
this worde: Lo I shal turne my wordes
whiche thou speakest with thy mouth in-
to fyer / and this peple into wode / that it
maye deuoure them. Beholde I shal brin-
ge vpon you a nacion from a farr (o hou-
se of Israel saith the lord) a stronge boy-
stious nacion an olde nacion whose tou-
gue thou shalt not knowe nor vnderstāde
what they saye. Their quyuers shal be
thy present graue: for al they ar ful mygh-
tye. This naciō shal eatup thy corne & fo-
ode: they shal eat thy sonnes and daugh-
ters: they shal deuoure thy flockes & dro-
ues. They shal eatup thy vyneyardis &
figges. And bete downe thy defenses cy-
tes with swerde in whō thou trustedst mo-
ste cheifly: and yet thus than wil I not ce-
asse nor make an ende with you saith the
lord. And whan they shal saye: wherfore

shal our lord God do al this vnto vs?
 Thou shalt answer the. Because that ye
 ke as ye haue forsake me and serued stra-
 ge gods in your owne lande: euen so shal
 ye serue strange gods stil in a strange lan-
 de. Shewe this to the house of Jacob/ and
 preche it in Iuda sayng: Hear (I pray the)
 this thing thou folesse and hertlesse pe-
 ple. ye haue eyes but yese not/ and eares
 but ye heare not. Wil ye not dread me
 saith the lord: Wil ye not feare my face/
 which haue pinnedy the sea with san-
 des: ye & that with this lawe to / that she
 shal neuer passe ouer them: She maketh
 a face with grete vehemence / but yet she
 maye not: She swelleth vp into her highe
 waues / but yet she breaketh not her la-
 we. But this peple hath a faithles & re-
 bellious herte. They are fallen backe and
 gone their wayes so farre/that they thin-
 ke not once in their hertes. Let vs yet fea-
 re the lord our God whiche geueth vs
 rayne in tyme/ and ceasonable showers
 for our profit/ preserving vs our corne
 according to the due order of the year.
 your own wickednesse haue turned these
 thinges from you. And your synnes ha-
 ue depriued you this grete commodite.
 For in my peple ther ar fownde the vn-
 godly

godly which bende snares pzeuely / & wai-
 te to destroye men and to take them. And
 as the nette is ful of birdes / so ar their
 houses ful of goodis gotē with dissaight.
 And hereof ryse their stontenes & riches:
 hereof ar they magnifyed / made so fatte
 and ful of trefure. Also they haue offens-
 ed me with the moste greuous crymes.
 They minstre not the lawe. The cause of
 the fatherlesse they expede it not. The po-
 re mannis wronge / in iugement they des-
 lyuer not. Shal I not be auenged of these
 thingis saith the lord: And shulde I not
 take vengeance of what so euer lyke vnto
 this: Thingis to be woundred at and
 gretefully to be fered at nowe done in this
 lande. The Prophets preche lyes / and
 the priests obaye and reioyse in them.
 And my peple haue grete plesure in these
 thinges. But what shal come of this at
 the laste: Verely / euen this.

The sixte Chapter.

Get ye forth of Ierusalem / ye stränge
 sones of Benjamin. And blow up
 trumpets ye men of Thecua: and let ther
 be a toke lifted up vnto Bethacherem: for
 ther cometh a plage and grete destruccion
 fro the north. I shal make the daugther
 Zion lyke a fayer tender one / that the pa-
 L. iii. stours

flours with their flockes might come to
 hir to pitche their tētis rowndaboute be-
 hinde hyr/ eche one to fede vpon men yll
 dedup into their handis. But shal I be
 playne: Bende ye earnestly to bataile agēst
 Jerusalem Arise/ and let vs go vp while
 it is yet nūddaye. But alas the daye des-
 clyneth and the darke euening drawth fas-
 ste vpo: nethelasse arise/ and let vs go vp
 euē in the night/ and thowdowne hir good-
 ly stronge defenses. For thus commaun-
 deth the lord of powers. Lutoffe hir
 trees and rearup a bulwerke agenste Je-
 rusalem. This is the cyte that muste be
 visited: for it is ful of violence and vniu-
 ste vexacion. As the cesterne kepeth & en-
 creseth hir colde waters/ euen so noures-
 seth this cyte hir malice. Thefte and in-
 iury ar harde in hir. Sorowe & woundes
 ar euer in my sight. Be thou rather nour-
 tred and amēde o Jerusalem/ lest I with-
 drawe my harte from the/ and leue the des-
 solate/ no man to inhabit thy region. For
 thus saith the Lord of powers. The re-
 mant of Israel shalbe plucked awaye as
 men wer wouite to pyke of the grapes les-
 ste aftr the grape gatherig. Turne thou
 thy hande therfore into the maunde lyke
 the grape gatherer. But vnto whome shal
 I spe

I speke and testifie myselfe that he wolde
 once hear: Their eares ar so vncircum-
 cised that they may not receyue my wor-
 de. For so the worde of the lord is put of
 them in the place of obprobre and sha-
 me/ they set naught by it but reuyle it.
 But Lord I am so repleynessed and las-
 sen with thy fury that I labour in gre-
 at sufferance. Haue done at once therfore
 and power it forth vpon the childerne in
 the stretis and also vpon the compayne of
 the yongemen. For the man with his wy-
 fe/ and tholdema withe the bedrede shal-
 be taken/ and their houses shalbe transla-
 ted vnto oother/ as wel their feldes as
 wyues. For I shal stretchforth my hande
 vnto the dwellers of this lande saith the
 lord: because that from the feest of them
 vnto the gretest euery man is geuen to co-
 uetousnes/ and frome Propete to preist
 euery one doeth dissaightfully and lyin-
 gly. But yet in the mea ceason/ to put my
 peple oute of feare: they go aboute to heal
 their breach and destrucciō with this lye/
 preaching peace peace/ whā ther is no pe-
 ace at al. Wherefore/ they shalbe ashamed
 because they haue comitted abominaciō:
 what sayd I: Ashamed: When they ar pa-

the alshame & withe oute alfeare. Wherfore they shal fall amonge the slayne / & in tharticle of my visitaciō they shal come downe al together saith the Lorde Thus saith the Lorde. Come forth vnto the wayes. Consyder and serchout the pathe euery lastyng: that yet if this waye be good and right / ye mought walke thereyn & fynde reste for your soules. But they saye / we wil not walke thereyn. yet sayd the Lorde. And I shal set ouerseers ouer you: Byue hede therfore / especially vnto the voyce of the trompet. But they saye / we wil not geue hede. Wherfore / hear ye gentyles / and ye folke gathrede together what I haue ordyned for them. And thou erthe hear also / I shal bringe a greuouse plage vpon this peple / euen the frute of their owne counsels. For they obeyed not my wordis nor my lawe / but abored them and casted them awaye. For what entent bringe ye encense fro Babar and this good fragraunte spyce from so farre contreys: your offeringis displease me / and your sacrifices delight me nothing at al. Wherfore thus saith the Lorde. Beholde I shal sende a ruine among this peple / and ther shal fall the fathers with their sonnes / neighbours together one with a nother shal perishe.

perishe. Also thus saith the lorde. Beholde a populouse multitude shal come fro the north partes / and a grete nacion shal be gathered up from the coostis of therthe armed with bowe and bokeler / a naciō bothe boystruouse fyerce and mercylesse / their voice rosethe lyke the sea: they come ryding / eueryone wel apoynted & bent to fyght agens the / oh daughter Zion. Here as for me as we shal hear of these tydingis / our handis shal be dissolued / anguisshe & heynenes shal holde vs as a woman traueling of chylde. We shal saye / let noman go forth into the felde / noman go by the highewaye. For bothe swerde & the feare of our enymies shal occupye al places. Gird the therfore with sack / oh daughter of my peple and sprinkle thyselfe with ashes: take the to moorning as it were for thy onesy dere beloved sonne / & lamente as thou shuldeste for them whom thou maist not see with oute many a bitter teare: for in the twikling of an eye / this destroyer shal be vpon you: whom I haue set vpon my peple as a tryeroute of metal to trye them & to disclose their wayes. For they are forsakers of me and traytours. They honte afty filthy lucre / they are brasse & yerne / for they hurte and destroye al. The

The .vii. Chapter

flower of the fyre with the belows shal
faynte/the leade shal fayle:the tryer oute
of the syluer shal trye in Bayne/for they
ar worse then worthy to be melted. Wher-
fore they shalbe called forboden and re-
proued syluer / for the Lorde shal refu-
se them.

The .vii. Chapter.

This is the worde geuen vnto Jere-
mye from the Lorde sayng. Stande
vp in the gates of the house of the lorde/a
preache this sermone with a lowde voyce
sayng. Hear the worde of the Lorde al ye
that haite these gates entring in to wor-
ship the Lorde. Thus saith the Lorde of
powers the God of Israef. Amend your
wayes & counsels / & I shal make you to in-
habit this place. Put not your confidence
in the wordes of iyers sayng. The tem-
ple of the Lorde/the temple of the Lorde/
the temple of the Lorde is here. For if ye
amende and redresse your wayes & coun-
sels / & do righte to euery man / if ye do no
wronge to the stranger / to the fatherlesse
and poore destitute / if ye shedde no innocent
bloode in this place / if you folow not stra-
ge gods into your owne destrucciō: I shal
cause you to inhabit this place in the lan-
de

Of Jeremy the prophete fo. viii.

Be which I gaue your fathers from age to
age. But so / ye truste in deceaitful counsel
a lyig wordes which shal not profit you.
For whan ye haue walked altogether in
theste / murder / adultery and perjury: whā
ye haue offred to Baal and folowed stra-
ge gods / ye and euen Bikkowyn gods / the
at laste ye come and stande before me in
this house / which beareth my name / and
ye saye / we be absolued / ye although we
had committed al these abominacions.
Think ye that this house which beareth
my name is made a denne of thenes: And
these thinges ar not done penevly but ope-
ly in my presens / saith the Lorde. But go
your wayes (I praye you) to my place in
Silo / to the which I gaue my name some
tyme / and beholde what I did to it for the
malice of my peple Israef. Now therfore
because ye haue committed al these dedes
saith the Lorde. Notwithstanding yet I ro-
se fullyerly continually warninge you in
tyme / I spake but ye wolde not hear / I cal-
led but ye wolde not answer / I shal do (I
saye) therfore vnto this house to whā my
name was geuen in which house also ye
truste: I shal do (I say) to this place whi-
che I gaue you and your fathers euen as
I did to Silo. And I shal caste you oute of
my

The
none.

my sight as I casted out al your brethren/
euen al the seed of Ephraim. Nowe ther-
fore praye thou not for this peple/ neither
bid prayer nor prayse for their sake / nor
make no intercession to me. For in nowise
wil I heare the. Seest thou not what they
do in the cites of Iuda and without Ierusa-
lem? The children gather stickes & their
fathers set them on fyer. And their wy-
ues strew & sprinkle their flower to make
fynne cakes for the quene of heuē. * Quer
this yet they offred to false gods to angre
me / albeit ther is no sicke affecte in me/
saith the lord / ought they not yet rather
to be a shamed of their owne selues? Where-
fore thus saith the lord God. Beholde
my wrath & indignacion shalbe powerd
forth vpon this place / vpon mā and beast/
vpon the trees of the felde and vpon the
frutes of therthe: & it shal so brenne that
noman may quench it. Thus saith the
lord of power / the God of Israel / ye ioy-
ne & heap together your brenne sacrifices
with your slayne beasts to be offred / but
eat you the flesshe your selfe / for as for
me I spake nothing of these vnto your fa-
thers: how muche lesse thā was it my myn-
de / when I brought the oute of the lande
of Egypte to commande these ceremones
of

of brenne sacrifices and oblacions as my
chefe and firste precepts? But this was
the substance of my fyrste precepte. * Hear
& obeye my voice / and I shalbe your god /
and ye shalbe my peple / this condicio ad-
ded / that ye walke in all my wayes whi-
che I shal commande you for your helthe.
But they obeyed not neither gaue care /
but walked after the lustes and craftye
counseles of their owne shrewd hertis / and
became frowarde and nothing towarde /
ye and that euen from the same daye that
your fathers wente oute of Egypte vnto
this daye. And I sente them my seruātes /
al the prophetis rysinge & busely war-
ninge them in tyme / but they listened not
to me / nor yet once enclined their eares: but
hardened their prowde neckes and became
farre worse than their fathers. And thou
thyselfe now to / shalt also speke vnto the
al these wordes: but they shal not geue ca-
re vnto the: thou shalt call them / but they
shal not answer. Wherefore thou shalt
saye vnto the. This is the peple that he-
reth not the voice of their lord god / neither
receiveth his discipline. Faith is gone &
banished from their mouthes. Therefore
clip of the heares of thy heade & caste them
a waye / take the to mourning thoroute al
the

* Ex
de. v

The .viii. Chapiter

the sonde. For the Lord wil caste awaye
and scatter the generaciō with whom he is
angre. The Childern of Juda haue done
euil in my sight saith the Lord. They ha-
ue set vp their owne abominacions in my
house named after my name and so pol-
luted it. And they haue builded an auter
at Topheth which is the Vale of Benhin-
nom to burne their sonnes and daugh-
ters in the fyre/which thing I neuer com-
māded nor mynded. Wherefore behold the
tyme shal come saith the Lord/whā it shal
nomore be called Tophet or Vale Benhin-
nom: but the Vale of the slayne. For they
shal be buried in Tophet because they can
get no nother place: and the carcases of
this peple shal be meat for fowles of the
ayre and for wyld beasts of the erthe / &
ther shal be to nomā to char the a waye.
I shal make a Vacacion of the voyce of
gladnes and of the voyce of ioye / of the
voyce of brydegrome and brydewyfe fro
the cites of Juda/and the region of Jeru-
salem. For the lande shal be lefte desolate
without inhabitours.

The .viii. Chapiter.

At this tyme saith the Lord: they shal
bring forth the bones of the kinges
of

Of Jeremy the Prophete. Jo. xvi.

of Juda/ and the bones of hir rulers / the
bones of preistis and prophetis and of
the cytesens of Jerusalem/oute of their se-
pulchres: and shal laye them abroad be-
fore the sone/ mone and all the company
of the starres / whom they loued / whom
they serued / after whom they wente / whō
they sought and worshipte. They shal not
be gathered up nor buried / but lye stil lyke
a donghil aboue thetthe. And al that shal
be lefte of this wiked generacion shal de-
syre rather to dye than to lyue. Wher-
uer they shal become as I shal scatter the /
they shal be but (as ye wolde saye) a left
reamnant saith the Lord of powers. Also
this shalt thou saye vnto them. That
thus saith the Lord: Do men so fall that
they neuer aryse by a gene? Are they so
auerted that they wil be neuer conuerted?
How is it than that this peple and Je-
rusalem be auerted so sticisly for euer?
Their stoutnes increaseth / they wil not
be conuerted. For I haue behelde them
and herkened / but there is not one that
once thinketh on this / not one repentith
him of his synnes sayng / what haue I
done? Or wherefore haue I done thus?
Euery one after that he was once auer-
ted / he ranne fro me lyke an horse that
runneth

runneth neaung into bataile. The stork
knoweth hir apoynted tyme / the turtle /
the swallow / and the crane obserue the
tyme of their forthesling: But my peple
know not the tyme of the vengeance of
the lord. How then hapeneth it that ye
saye. It is we that ar the wyse / it is we
that haue the lawe of the lord: se therfor
they ar but very lyes which the false pē
ne of the scribe paynteth. Wherfore the
wyse shalbe ashamed / they shalbe afrayd
and be taken / for so / they haue thzone a
waye the lord. which gone / what wysdo
me than can ther remayn in them: Wher
fore I shal geue their wyues to strāgers /
and their feldees to their destroyers: for
fro the lesse to the grettest al gape for fyl
the lacre. Frome prophete to prest al ar
lyers. But in the mean ceason they heal
the breach & affliction of my peple pow
dering it with this lye sayng: There shal
be peace / there shalbe peace / whan ther
is none at all. fygh for shame / they com
mitte abominable and shamesful dedes &
at pass al shame. Wherfore they shal fall
among the dede carkases and shal come
downe togither in the daye of their visita
cion saith the lord. I shal cause them to
be gathered vp and taken awaye saith the
lord.

Lord. Lyke as ther is not a grape leste
in the vyne / nor a figge on the figtre / and
as leaues ar fallen a waye / euen so shal
I cause them to be carped awaye captiued
while they be at their wittes ende sayng:
Come and let vs go into some stronge cy
tes / and let vs abyde there with sylence.
For our Lord God hath put vs to silen
ce and geuen vs to drynke water mengled
with gall because we synned agens him.
We looked for peace / but there came no go
od: we tarped and waited for the tyme of
helthe / but so / al is syknes and trouble.
Than shal the neaung and noyse of their
horse be herde from Dan. At the noyse of
their harnes and armed horse men al the
region shal fall downe. For they shal in
uade & deuoure this lande & what so euer
is in it / both cytes & dwellers in the. And
ouer this yet shal I sende into among the
Kokatrices and serpents whom they may
not charme / and they shal stinge you saith
the lord. I am oppressed with sorowe / and
heuynes holdeth my herte. For so / the low
de voice of the daughter which is my pe
ple shalbe herde from a farre contrye / sa
ing: Is not the Lord in Zion? Is not his
kinge in hir? Wherevnto the Lord shal
answere. Wherfore haue they angred me
D with

with their karuē images and strange Vanities: Harvest is paste. Summer is done / & we are yet miserable and Unhappy. I am sorry for the affliction of the daughter my people / I am fallen into a swoone. Is there no recovery medicinable or triacke left in Balaad: There is no physician there that may restore the daughter my people to his besthe.

The. ix. Chapter.

Who may minister water to my head / and plentiful teares to my eyes / to wepe day and night for the murder of the daughter my people: Who will geue me some strange solitary cotage in the deserte / that I might (my people forsaken) go from them: For they be all aduersers and the churche of backsliders. They benche their tongues lyke a bowe to shote forth lyes: but for the truth / they may do nothinge in the worlde. For they procede fro one mischefe to another & they holde not vpon me / saith the Lorde. Every man muste be ware of oother / & no brother may truste another: for brother supplantieth brother / & neighbour deceaueth neighbour. Every man mocketh his neighbour / and the trowthe they speke not. They ha-

ne ac

ue accustomed their tongues to lye and take grete paynes to do mischefe. Thou hast set thy stole in the middes of desaignt / and for to deceiue men / they forsoke my knowlege saith the Lorde. Wherefore thus saith the Lorde of powers. Beholde I shal seeth them oute / I shal melte and trye the. For what els shulde I do to my people: Their tongues lyke sharpe arrowes pearce with desaignt. With their lippes they speke peace with their neighbour / but secretly they set snares for him. Must I not then visit them for these thinges / saith the Lorde: Or shulde my mynd iudge that nation innocent (who so euer they be) that is lyke vnto this: Upon the mountains therefore shall I take me to weeping and moorning. And vpon the fayer playnes of the desert shal I begyn to lament: that they be thus brent vp / that no man passe thorow them / that their is not herbe one worde of any possessor / and that the byrdes of the ayer with the beasts are carryed and gone fro thence. And euen very Jerusalem shal I bringe into a heappe of stones and dragons denes. And the cytes of Iuda shal I make desolate withoute any inhabitour. What mortal man

The. ix. Chapter.

is so wyse as to vnderstande these thingis:
or to whom hath the lord tolde forth these
by mouth: sayng: Wherfor perishest
o lande: wherfore art thou so benthy and
made lyke a deserte/that nomā maye pas-
se thorow the: Euē the lord therfore him-
selfe tolde it them that forsoke his lawe
which he gaue them/ and yet they recey-
ued it not/ nor lyued aftir it: but folowed
the craftyness of their owne shrewed hart-
tis & went aftir goddes as their fathers
taught them. Wherfore euen thus (I tell
you) saith the Lord of powers the God
of Israel. Beholde I shal fede this peple
with anyt/ and geue them gail to drinke:
I shal scatter them into amōg the naciōs/
whom nether they nor their fathers knowe.
I shal sende the swerde among them
persecuting vntil I haue consumed them.
Also thus sayd the Lord of powers. Se
that ye call mourners and sende for the
wyse women to come spedely that they
might singe our moorninge songes/ that
the teares might fall from our eyes/ and
water our chekis. For the lamentable
voyce of Zion averteth yet stil/ euen thus
to be harde. How ar we destroyd: How mi-
serably ar we cōfounde: we muste forsake
our owne contrye/ for our owne taber-
nacles

Of Jeremy the Propete. fo. vii.
nacles cast vs forth. But yet heare the
worde of the lord/ o ye women/ & let your
eares hear the worde of his mouth/ that
ye might teache your daughters/ & eche
of them their neghbours this lamentable
moorning. Deth is clymyng yn at our win-
dows and h ithe pearced thorow our hou-
ses destroying our childeerne befoze our
dozes and our younge ons in the streates.
But tel thou them/ that thus saith the lord
God. Dennis carcases shal fall lyke donge
vpon the face of the felde/ and lyke graspe
aftyr the sythe/ nomā to gather them vp.
And tel the that he saith thus to. Let not
th: wyse gloze in his owne wysedome/
nor the grete mā in his power/ nether the
ryche in his riches. But he that will glo-
rye/ let him glory in this / that he hath
vnderstanding & knowleg of me/ me. For
it is I that am the Lord/ which do mercy/
equyte and rightuousnes vpon thetthe.
Wherfore in these thigis I delight chesely
saith the Lord. Beholde the tyme shal
come saith the Lord/ that I wil viset eue-
ry circuncised nacion: as the Egypcion/
the Iwe/ the Idumei/ Ammonites/ Moa-
bites/ and the shauen Madianitis whiche
dwell in the deserte. For all the gentyles
haue their foreskyne vncircuncised/ But
D.iii. af

The. v. Chapter
al the house of Israel haue their hartis
Vncircuncised.

The. v. Chapter.

Here the sermone of the Lorde whiche
he sendeth vnto you oh house of
Israel/sayng thus. Be not lerned
after the wayes of the gentyles / nether
fear ye at the sygnes of the skye or heuen
whiche the gentyles feare. For the rytes
and lawes of the gentyles ar very Vanite.
They wil go cut downe a tre frome the
wode and fasshion it with the handis &
axe of the artificer / than is it made gaye
with golde or syluer / and fastened with
hamers and naylis that it moue not nor
go not a waye. It standeth as stiffe as the
palme tre / it speketh not / it goeth not / but
is borne onely. Be not a frayd of sicke
thingis: for they may do nether good nor
harne. But vnto the (oh Lorde) none is
lyke / thou ar grete / and grete is the name
of thy power. * Who ought not to feare
the? What kinge among al nacions
it is ought not to obaye the? For amonge al
the wyse of the gentyles / and in al their
kingdomes / none is lyke the. They ar al
vnto a lyke / vnlerned and vnyyse. All their
crafte

Of Jeremy the Propheete. fo. xv.
crafte and conyng is but Vanite. Syluer
is brought hither from Tharsis / and be-
ten forth into thynne plates. And golde
is brought from Ophir and beaten into
the worke of the crafte man by the hande
of the caster and cled with byse and pur-
ple. Sicke is the worke of al their wittye
men togither. But the Lorde is the very
God / the lyuing God and kinge euersla-
sting. He being angrye the erthe trebleth:
his indignacion no peple may beare. But
as touchinge these Idols thus shal ye re-
porte by them. They ar goddes whiche
made nether heuen nor erthe. They shal
perisse therfore as wel from therthe as
from these thingis which ar vnder this
skye. But as concerning this our God /
ye shal saye. He hath made the erthe by
his power / & finisshed the rownde worke
by his wysedome / and stretched forth
the heuens by his vnderstanding / at his
voyce miche water runneth togither in
the ayer / clowdes ar lysted vp from the
extreme partes of therthe. He turneth
thunder into rayne / and ledeth forth the
wyndes out of their secreete places. Eue-
ry man is made a fole of his owne wis-
dome. Every man may be ashamed that
casteth

casteth an ymage. For it is but a Bayne thinge that he so melteth and bloweth together / a clene withoute lyfe. These Bayne craftsmen with their workis worthy to be skorned so fondely framed and ornorned / shal perisse al to gither in the tyme of their Visitaciō. Sicke is not Jacobs lot / but it is he that hath fashioned al thinges. And Israel is the met rodde of his heretage / whose name is the lord of powers. Take away a non fro my sight thy filthenes which yet sittest in so strōge holdes. For thus saith the Lord. Beholde I shal castoute thin habitours of this lande / al at this tyme / and so bepe them that they nomore appere. Ah lasse / how greuous is my affliction: how sorowful is my plage: For I bearethis heuines and reke it as my nowne. My tabernacle is destroyed and al my synes broken in sondre. My childeerne ar gone fro me / and appere nomore. Now is ther nomā to bende my tent / or rear vp my skynnes. For full foolishly haue the herdemen done in that they sought not the lord: wherupon al their flockes also haue done vnwisely & be scattered away. Lo the rumour of the hoste is present / and a grete byzore cometh fro the north to turne the cytes of Iuda into a wilder-

wildernes and into denues for dragons. I know verely (Lorde) that it lyeth not in mannis power to directe and rule his owne wayes / nor yet to make perfite his owne steapes and his gounge. Thou therfore (Lorde) shalt amende vs in equyte / & not in thy wrath: lest thou bringe vs vnto naught. Powe forth rather thy wrath vpon the haithen that knowe the not / and vpon the generacions that cal not vpon thy name / and that namely for this cause / that they haue eaten vp / deuoured / and consumed Jacob / & extincte his brightnes.

The. vi. Chapter.

Another sermon whiche the Lorde stered vp Jeremy to preache / sayng.

Hear ye the wordis of this his couenaunt / and speke vnto al Iuda & to thin habitours of Ierusalem. But thou namely shalt saye vnto them. Thus saith the Lorde God of Israel: Cursed be euery man that obaye not the wordis of this couenant which I commaunded your fathers whattyme I led them oute of the lande of Egypte frome that harde fornaice and greuous seruitude / sayng: Obaye my voice / and do afty that I commande you / and ye shal be my peple and I shal be your God / & kepe myne holy othe which

I sware to your fathers / to geue the this
lande flowing with mylke & honey / as
ye may se it fulfilled vnto this daye. Here
I answered sayng: Oh Lorde it is true.
And then the Lorde sayd to me agen. Prea-
che thou al these wordis in y^e cites of Iuda
& rounde about Ierusalem sayng: Hear the
wordis of y^e couenant y^e ye might fulfill
the. For I certified your fathers / ouerly tes-
tifying vnto the fro y^e tyme sence I brought
the oute of the lande of Egypte vnto this
daye warning the in tyme saig. Lyste to my
Voice: a noman listened nor gaue eare / but
followed y^e croked thoughtis of their owne
hertis. Wherefore I brought al y^e wordes
of this couenat vnto the which I gaue the
to fulfill & they fulfilled it not. Duer this
the Lorde yet sayd to me. There is foundou-
te a contraciō in all Iuda & in the cytesens
of Ierusalem. They are returned vnto the
synnes of their fore fathers which forso-
ke to heare my wordis. And euē so do these
men folo astrage goddis to worship the.
The house of Israel and Iuda hath made
boyde my couenat which I smit with their
fathers. Wherefore thus saith the Lorde.
Beholde I shal bringe forth a plage vnto
you / fro which ye may no wayes escape.
ye & whā ye shal crye to me / yet wil I not
hear

hear you. The shal the cytes of Iuda with
the cytesens of Ierusalem go & crye vnto their
goddis whō they worshipt / but in no ma-
ner wyse maye they helpe the in tyme of
their miserable adfliccion. For loke how
many cytes / so many goddis hast thou of
Iuda / & according to the nowmber of the
streetis of Ierusalem / thou settest vp shas-
meful auters / auters vpon whom thou
best thy offeringis euē vnto Baal. Thou
therfore praye not for this peple / neither
bid prayse nor prayer for the. For whā
thou shalt cry to me I shal not hear them
in their afflicciō. Wherefore (oh my best belo-
ued Israel) comittest thou in my house so
many synnes: as though the holy * fles-
he might take awaye thy synnes namely * their
which haste so reioysed in thy nowne my beasts
schesse. The Lorde named the / that goodly sacrifici-
grene floureshing fruteful & fayer olvne: ced & of
but now / the contrary fame wydespred / he fired vnto
wil burne the in the fyre & destroye thy graue & cal-
ches. For the Lorde of powrs which plated sed for
y^e hath ordained a plage for the (oh house of sy fles-
Israel & house of Iuda) for the euil that ye she.
haue done prouoking him to wrath with
the worship done to Baal. These thinges
oh Lorde (thou teaching me) I vnderstode /
whē thou shewedst me their counsels: but
I sy-

I lyke a meke lombe was apoynted to be slayne/ knowing nothing that they had taken their counsel thus agens me: saying let vs corrupt his brede on the tree/ & so banyshe him from the company of the lyuing that euen the very mencion of his name might be odious and loothsome.

Thou therfore/ lord of powrs/ rightuous se iuge searcher oute of raynes and hertis: I beseeche the that I might se vengeance taken on them. for vnto the I committe my cause. As concerning these thinges/ thus spake the lord vpon the cytesens of Anathot which sought to make an ende of me/ saying: Preache to vs no more in the name of the lord/ except thou wilt dye in our handis. Thus (I saye) spake the lord of powrs. Beholde/ I shal visit you/ your yonge men shal be slayne with swerde: and your sonnes and daughters shal dye for hunger/ so that none be lefte. For I shal bring a plage vpon the cytesens of Anathot/ and the daye of their visitaciō.

The. vii. Chapter.

But thou Lord art to rightuous for me to reason with. Not withstanding yet I wolde talke with the of rightwisenes. * How is it that the waye of the vngodly so prospereth and al vnsamefaced

ced synners lyue in sicke plesure? Thou arte redy at their mouthes what so euer they aske/ although thou be ful farre fro their hertis. But thou Lord/ vnto whom I am knowne and perfittly sene/ which also hast serched oute my herte/ doist thou not fauour them to bringe them yn together lyke fed ware apoynted to the bochers stal consecrated vnto the daye of slaughter? How longe shal this lande wayle and al the grasse of the felde be withered for the malice of hir inhabitours? Beast and fowle are gone / while these men yet saye. God thinketh not to make an ende of vs. And they obbayed me saying whā thou canest but with footmē/ thou wast tyred/ and wilt thou than stryue to runne with horse? Thou waste not suer in thy nowne peaceable countrey: how wilt thou the lorde endure in the proude ruffeling of Iordan? For euen thy nowne bretherne and thy fathers familye altogether hated the forth folowing the with choute crye. For thou woldest not beleue them euen whā they tolde the for the best. Whom I answered thus. I lefte my house in dede and gaue ouer my heretage/ and put my lyfe (whiche nothyng is to me more deare) into the handis of my enymies/ for my heretage

tage was made to me as a lyd in the wa-
 de: It barbed agensse me: wherefore I hate
 it. My heretage is to me as a paynted dy-
 de/ but a greedy flocke of fowles honered
 ouer it round aboute. Go your wayes &
 begathred togither also ye beasts of the
 felde/ & haste you to deuoure it. The mul-
 titude of herdsmen haue destroyed my hy-
 nyarde/ they haue troden downe my he-
 retage/ euen my moste pleasaunt heretage
 haue they brought into a desolate deserte
 and wasted it / which now wasted moor-
 neth vpon me/ ye all the hole lande is de-
 stroyde/ and no man petyeth it or set it at
 herte. There shal come destroyers thow-
 al the wayes of the felde: for the swerde
 of the Lorde shal deuoure this lande from
 one ende to tother / and nothing lyuing
 shal haue reste. Men shal sowe whete/ & re-
 ape thornes: they shal take fermes/ But all
 in vayne: for ye shal be ashamed of your
 profite for the wrath and indignacion of
 the Lorde. Also thus sayd the Lorde vpon
 all my neighbours which molested & layd
 handes vpon theretage whiche I gaue to
 Israel my peple. I shal verely sweppe them
 forth/ euen Israel shal I caste out of their
 lande/ and the house of Juda shal I carye
 awaye

awaye to. But astir that I haue pluc-
 ked them vp by the rotes/ I shal fauour
 them and be merciful vnto them/ and brin-
 ge them agene euey man to his owne
 heretage and to his owne countrey. Also /
 it shal come thus to passe / that if the de-
 stroyers of my peple wil be enstructe and
 taught the wayes of my peple to swere
 be my name. The Lorde syueth. As they
 taught my peple to swere be Baal / they
 shal be grieved into among my peple.
 But if they wil not obaye/ I shal caste ouer
 te such maner of folke and destroye them/
 saith the Lorde.

The. viii. Chapter

Also thus saith the Lorde vnto me.
 Go and bye the a brode synner girdle:
 and girde it aboute they raynes/ but let
 it not come in any water. Than I gote
 me this girdle as the Lorde bad me and
 put it aboute my raynes. Aftyr this /
 the Lorde spake to me agene. Take the
 girdle which thou haste bought the / and
 put it aboute thy loynes/ and ryse / and
 go thy waye to Euphrates and hyde it
 there in an hole of the rok. Then I went
 te and hid it as the Lorde commanded me.
 And

And it happened that longe after this/
the lord said vnto me. Arise and haste
the to Euphrates / and take oute thy gird-
le which I commanded to be there hid. The
I wente forth to Euphrates / and digged
oute my girdle / and toke it a waye from
the place where I hid it. And so the girdle
was rote / so that it wolde serue to no vse.
Then spake the Lord to me these wordis.
Thus saith the lord. Euē after this ma-
ner shal I destroye the pryde and glorious-
se fame of Iuda and Jerusalem with swer-
de. This peple is fulcursed & maliciouse.
They wil not heare my wordis / they folow
the counsels of their owne hertes & the stra-
ge gods whom of they worshipt & fildow-
ne before them: wherfore they shalbe lyke
this girdle which is profitable for no-
thing. For euen as the girdle cleueth to a
mannis raynes / so had I glued to me al
the house of Israel and all the house of Ju-
da saith the Lord / to be my peple to haue
a grete name / to be honourable and cleare /
but they obeyed me not. Thou shalt tel
them therfore this ridel. Thus saith the
lord God of Israel. Every wyne potte is
filled with wyne. Here shal they anon
answer. Can we not know this / that eue-
ry wyne pot maye be filled wyth wyne?
Thou

Thou shalt thou tel them. Thus saith the
lord. Beholde I shal fil al thinhabitours
of this lande and euē the kinges that sit-
te in the seate of David / Priestes & Pro-
phetes to / & al the citesens of Jerusalem
with dronkenes / and thruste them downe
to gyther / one neighbour vpon a nother / &
the fathers vpon their childerne al vpon
an heap saith the Lord. I wil not forgeue
nor spare / nor haue mercy / to the entente I
wolde destroye them. Obaye / geue eare / &
be not proude / for it is the Lord that spe-
keth. Geue ye therfore gloze to your lord
God before he withdraue his light /
and ere your fete stumbe in derkenes at
the hil. For thou if ye loke for syght he
shal turne it into deadly derkenes. And if
ye wil not heare this secreete monition / * my
herte shal wepe with y^e me for your sto-
bourne pryde / I shal lamēt greuously / tea-
res shal drape down from my eyes / for the
flocke of the Lord shalbe led awaye cap-
tyue. Tel the kinge the quene & the chiefe
rulers sayng: Humble your selues and sit
downe: for the crowne of your beutye shal
fal fro your headis. The southe cites shal
be shut vp & take / and nomā shal open the.
Al Iuda shalbe led awaye captiue so that
none be lefte. Lyste vp your eyes and be-
holde

* Or
this
prophe-
cy

holde who cometh from the north. They
shal come vpon the lyke a wealy droue of
beastes. Vnto whō then (I praye the) shalt
thou make they none whā they shal thus
fall vpon the? For they ar of thy nowne
teaching into they nowne vtter destruc-
cion. Shal not panges come than vpon y
as on a woman traueling of chylde? And
if thou thinkest with thy selfe/ wherfore
come these vpo me? for thy manyfolde syn-
nes (I tel the) thy narse shalbe shewed and
thy bare thighes shalbe sene. For euen as
the Moyn may change his skinne & the
Leoparde his spottes / so maye you once
accustomed & stayned with synne do good.
I shal therfore disperse you lyke stubble
tossed with the southe winde. This shalbe
thy lotte & thus shal I mesure the / saith y
Lorde. In asmoche as ye haue forgotē me
and trusted in deceauable thingis / I shal
turne thy clothes ouer thy head: & shewe
thy bare thighes / & thy pryncypales: thy
adultery / thy watone neainge / & cryme of
fornicaciō shalbe shewed. For I haue sene
thy abominacions in feldes & hilles. Wo
be to y Jerusalem: for there is no hope af-
tyr this that euer thou wilt be made cleane.

The .viii. Chapter.

The

The worde of the Lorde shewed vnto Jere-
mye vpon the famyn / drought / & dearth.
Iuda shal moorn & hir gates shalbe
nomore haunted. The londe shalbe
neglect / & the ryngout of Jerusalem
shal fle forth. The Masters shal sende
their seruantes to fetch water / which whā
they shal come to y pities / shal fynde no
water. But cary agene their vessels emp-
tye. They shamed & confounded / shal kouer
their headis: for y erthe shalbe rough &
harde / for that no rayne falleth vpo it. Al-
so it shal yke y ploughmen which also
shal kouer their headis. The hynde faw-
ning in y felde / shal leaue her fawne behyn-
de hir for lak of grasse. The wylde asses
shal stāde in opē oute places drawing in y
winde * lyke dragōs / their eyes shal be into * or ga
their headis for lak of grasse. Verely our pig for
wykednes is welworthy this plage. But wynde
thou Lorde yet deal with vs according to
thy name / althoughe our bakslidingis &
synnes be ful grete & manyfolde: for it is
thou which art so loked & waited for: it is
thou y art y helth & sautour of Israell tyme
of tribulaciō. Wherfor shuldest thou beco-
me a stranger in this lande & lyk a wayfay-
rer to turnyn & tary but a night? Wherfor
shalt thou be as amased man so benoumed

E. ii. for

for al his strength / that he cannot saue vs
 Lorde thou art ours / and we ar called a
 ty: thy name / forsake vs not then. Here
 spake the Lorde as concerning this peple
 whose fete neuer ceased / but delighted cuer
 more to wander hither & thither with the
 lordis so highe displesure / that he wolde
 nowe cal to mynde their wikednes & riset
 their sinnes: thus (I say) sayd the Lorde to
 me. Desper not hinge þ good is for this pe
 ple: for albeit they their selues faste / yet
 shal I not hear their prayers. If they offre
 brett sacrifices & slaye any other oblacion
 for me / yet wil I not accept the. For I wil
 waste them vp with swerde hunger & pe
 stelence. The answerde I Into these wor
 des. Ah Lorde God / behold the Prophe
 tis tel them / ye shal not se the swerde / ye
 shal not suffre hunger / but Very peace &
 prosperite dotelesse shal the Lorde geue
 you in this place. Then sayd the Lorde
 to me. These Prophe tis prophcey them
 lyes in my name. I neuer comaunded the
 I spake not to them / I neuer sent the: & yet
 they prophcey false visions / blynd pro
 phceyes and bayne desaightis inuēted of
 their owne hertis. Wherefore thus saith
 the Lorde vpon these Prophe tis that thus
 prophcey in my name / & yet ar they not
 sente

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 sente of me / affirming nether swerde nor
 honger to come vpon this lande. Sicke pro
 phetes shalbe consumed with swerde and
 hunger. And this peple vnto whom they
 preache / shalbe caste oute of Ierusalem /
 slayne with swerde and hunger / no man
 to bury the: nether shal they onely suffer
 this / but their wyues / sonnes / & daugh
 ters to. For I shal powerforth their own
 mischese agene vpon them. And euen thus
 shalt thou saye to them: I shal wepe daye
 & night neuer ceasing because the daugh
 ter of my peple shalbe destroyed with gre
 uouse adffliccion and made anende of with
 so grete a plage. For go I forth into the
 felde: lo / al shalbe koured with the slayne
 with swerde: enter I into the cyte / I shal se
 al floren for hunger. But bothe Prophe
 tis & Priestis shalbe led a waye into vni
 knowne regions. Hast thou then (sayd I)
 utterly cast a waye Iuda / & abo:rest thou
 Zion? Or hast thou smiten vs without a
 cause / so that ther be lefte in vs no hope of
 helthe / looking for peace while no good co
 meth / and for the tyme of cure / and so ther
 cometh trouble more and more: no verely.
 For we (Lorde) knowlege our vngodlynes /
 and the wykednes of our fathers with
 which we haue offended the. Be thou not

The. vii. Chapter

angrye for thy names sake: fal not from thy mercye/forget not thy goodnes / remember the seat of thy glorye/ and breke not couenaunt made with vs. Atther any amonge the goddis of the gentyles þ can rayne: Or do the cloudes geue vs shewes: But is it not thou rather Lorde our God/ in whom we truste: It is thou verely which doist al these thinges.

The. vii. Chapter.

AND here the Lorde interrupted my prayer sayng. If Moses & Samuel shulde stande before me entreating / yet wolde I not be peased or at one with this peple. Lasse the oute of my sight that they were once gone. And if they aske þ whother shal we go: tel the: thus saith þ Lorde: Some to þ swerde/ some to honger / some into captiuite. For I shal sende amonge the fower kinde of plagues saith þ Lorde: the swerde to slaye the/ dogges to teare the in peses / fowles of thaier/ & beaustis of the: the to deuoure & destroye the/ & I shal make the to be vexed & euil entreated of al þ Kingdoms of therthe/ & þ namely for Nabasses þ sonne of Ezechias Kinge of Iuda/ euē for these thingis whiche he comitted in Hierusalem. Who the shal pytye the of Jerusalem: who shal lamēte þ: or who shal make

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make intercession to purchase thy peace w Jan thou shalt be fallen from me & slyden backe saith the Lorde: I shal therfore stretch forth my hande agens the & destroye the. It shal greue me to spare the. I shal wene þ into the vttermoste partes of therthe. I shal waste & destroye my peple because they wolde not returne from their own wayes. I shal encrease me their widows aboue the sandis of þ sea. I shal suerly bringe destroyers vpo the mothers of their yonge childerne euē at none dayes. I shal smyte them downe sodenly with enymye and feare. She shal be chyldlesse that was fruteful/ she shal be sorowful & cunfortles. The sonne shal fayle hyr euē at þ midde daye/ she being ashamed & shen awaye for thought & heuynes. The reste of the I shal thro agens the their enymes swerde/ saith þ Lorde. Alasse that euer thou my mother conceivedst me / a man borne to be agaynsayd contraryed & chydē with of al men. Which althoughe I nother leide nor borowe/ yet am I spoken euil by of al men. And þ Lorde answered me. Is it not I þ directe the for þ best: do not I helpe þ in tyme of tribulaciō: Whā thou art in trouble euen among thy vtter enemies: Do the very hurte verie: or ste

le brought fro the north: But your substance and treasure / shal I geue into their proue: not for any prync: but for al your synnes which ye haue comitted in al your costes. And I shal translate you with your enemye into a lande which ye knowe not: For y^e fyre which is kindled with my wrath: the shal burne you vp. Than begane I agene to entreat / sayng: Thou Lord knowest clerely al thingis / remembre me & defende me: deliuer me from my persuers: let thy mercy preuente thy wrath. For thou knowest that for thy sake I suffre this opprobrye. I sit vpon theyr wordes and deuoured the: they were ioye and gladnes vnto my herte. For it is thy name Lord God of power that I call vpon. I am not conuersant with scooners to deuyde and to make a gaudye: But I dwell alone vnder the fere of thy hande / for thou haste filled me with bitternes. Shal my heuyne laste euer: and my incurable wounde shal it neuer be healed: Wilt thou tosse me here and there lyke vnstable and violent waters: Vnto this my complaynt the Lord answerde. If thou turnest ageyn I shal restore the to my seruice. And when thou shalt deuyde the preciousse from the vyle / thou shalt be as my howne mouth. They shal be

shal be turned to the / but beware thou turnest not a waye fro me vnto them. For I shal set the agenssthe people lyke a stronge brason wall. They shal fight therfore agenssthe / but they shal not winne the. For I wil be with the to saue and deliuer the saith the Lord. For I shal deliuer the from the hande of the moste myscheuouse and take the oute of cruel handis.

The worde of the Lord was geuen me on this maner sayng. Take no wyse nor bringeforth no chylde in this place. For thus saith the Lord vpon the children borne in this place & vpon the mothers ne that bringe them forth and fathers that begete the in this lande. They shal dye a full bitter and paynful dethe. They shal not be moored for / nor buried / but lye still vpon donghillis on therte. They shal be consumed with swerde and honger / & their carions shal be meate for the fowles of the ayer and beastis of the erthe. Also thus spake the Lord. Come not at their comen festis or at their comen mooringis and lamentacions. For I haue taken awaye my peace from this people saith the Lord / ye bothe my fauour & mercye. And bothe olde and yonge shal dye in this lande

lande and not be buryd: ther shal no man clippe or shawe his head for them. They shal not viset eche other in tyme of mourning to comfort the for þe dead / nother drinke with eche other of þe cuppe of consolaciō to take awaye the heuines for their father and mother. Come not in their feste houses to sit down with them at meat and drinke. For thus saith þe Lorde of power / þe God of Israel. Lo I shal take fro this place (your selues looking on & lyuing) þe voyce of ioy & mirth / the voyce of bydegrome & spouse. Wherefore wai thou shalt shewe this people al these wordis / and they shal aske the agene: wherefore hath the Lorde decreed all these grete mischeues to fall vpon vs: or what is our wykednes and syn that we committed agens our Lorde God: Thou shalt answer: Because your fathers haue forsaken me (saith the Lorde) and folowed strange gods whom they worshipt & fylled downe before / forsaking me & keeping not my lawe. And you haue exceedid thungodlynies of your fathers in your owne synnes: for every one of you folowe the deuellishe thoughtis of his owne shewd herte & obeyeth me nothing at all. Wherefore I shal caste you oute of this lande into a lande vnknowne both to you & your fathers:

fathers: & there shal ye serue strange gods daye and night: where I shal haue no compassion vpon you. Wherefore / beholde / the dayes are come saith the Lorde / that it shal no more be sayd. The Lorde lyueth that brought the chylsden of Israel oute of the lande of Egypt: but it shal be sayd / the Lorde lyueth which hath brought the chylsden of Israel oute of the north the easte lande / and from every region whither I casted them forth. For I shal bring them agene vnto their owne lande which I gaue their fathers. Beholde I shal sende them many fysshers / saith the Lorde / which shal ketch them vp: and after that I shal sende many hunters to hunt them oute of every mountayne and hill / and also forth of every hole in the rockes. For my eyes are bent vpon all their wayes / and they cannot be hidde fro my face / nor their synnes couered fro my sighte. ye & that after I haue fully rewarded the for their iniquytes & synnes wherewith they haue defyled my lande / that is to saye / for their abominable stinking Idols wherewith they replenished my heretage. Wh Lorde my strenght / my might / & my refuge in tyme of tribulacion / yet shal þe getylis come to þe from þe costes of þe erthe sayng. Swerth our

The .viii. Chapter

* the
Lorde.

our fathers cleued to lyes / ful Bayne & Isols / and no profit is ther in them. For shuld a man make him goddis of the whō it is impossible to be goddis: Wherfore / se I shal teache them nowe agayn saith the Lorde: & make my powr & strength known vnto the / so that they shal knowe that my name is * Iehouah.

The .viii. Chapter.

y Our syn(o trybe of Iuda) muste be wyten with a pene of yerne / & grauen yn with an Adamantyne klaye into y table of your herte / & into the corners of your alters / that your chyldeerne shulde remembry your alters / wodis / and thicke trees / hill toppes / mountayns and feldis. Wherfore I shal layeforth the al your substance & trefure to be a proye for your open crymes comitted in hillis at images whō ye worshipt thowt all your regid. And ye shal also be blotted oute of your heretage which I gaue you. And I shal caste you vnder the bondage of your enemyes in an vnkowne lande: for ye haue put syer vnto my furye whiche shal burne euermore. These thingis saith the Lorde: Cursed be the man that trusteth in man / & maketh man his arme / whose herte gothe from the Lorde. For he shal be lyke the

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ke the fearne that groweth in the deserte / neuer to se the goodnes to come / but shal abyde vpon the dype deserte / euen the salte barayn grownde inhabitable. But blessed is the mā that trusteth in the Lorde / whose hope is the Lorde. For he shal be lyke a tree planted by the waters puttig downe hir rootes to drawe vp moystenes: which tre may abyde the heate whan it cometh / and shal flowre wth grene leaues: & whan the drowght shal dryp and waste al other frutes / yet this tre shal not fade nor ceasse from bringing forth hir frute.

psal. i

Of al thingis lyuinge / man hath the moste disceaightful harte vnable to be serched: who then shal knowe it: euen I the Lorde bothe ensercher of herte & espyer out of raynes to rewarde euery man after his owne wayes and according to the frute of his counsellis. He maketh him a neste / but hatcheth no eggis that gatherth goodis wrongefully. In the middis of his lyfe he muste leaue them / and laste of all be fownde a fole. But thou Lorde / whose seate is moste noblest / highest and aunciant: which dwellest in the place of our holy reste / thou arte the hope of Israel. All that forsake the / ar confounded. All bakflyders from the / ar wryten in the erthe & not

not in heuen. For they forsake the Rorde/
 euen y well of euerlasting waters. Heale
 me Rorde/ & I shal be holl. Saue me Rorde/
 & I shal be salve: for thou arte my prayse.
 For so/these men saye vnto me. Where is
 the worde of y Rorde: let it come forth (I
 praye y). Whiles I me selfe was now lea-
 ding the flock in thy pathes/I constrayned
 no man violently/nor yet coueted I any
 mannis dethe as thou wel knowest. But
 my wordes were right in thy sight oh Ror-
 de. Be not fearful vnto me/for thou arte
 he in whō I hope whā any perel is present.
 Let my persuers be confounded/ & let not
 me be confounded. Let the be afrayde & not
 me be afrayde. Thou shalt bringe a trou-
 blous tyme vpon the/ & destroye the with a
 great destrucciō. Forthermore/ thus sayd
 the Rorde vnto me. Go & stāde in y. gate of
 y peple/for whose cause y kinges of Iuda
 come yn route/ & in al y gatis of Jerusa-
 lem/saying vnto the. Hear y worde of the
 Rorde ye kinges of Iuda/with all Iuda &
 all the cytesens of Ierusalem which passe
 thorow these gatis. Thus cōmandeth the
 Rorde. Take hede to your selues lest ye
 take vpon your burdens in y Sabbath daye/
 to bringe them in thorow these gatis.
 Let her carye ye oute of your houses any
 burdens

burdens in y Sabbath daye. Nor do you any
 worke/but sauntifye y Sabbath daye as I
 cōmaunded your fathers albeit they oba-
 yed me not nor gaue eare: but rather har-
 dened their stiffe neckes to the intent they
 wolde not be reclayned & receyue my dis-
 ciplyne. But you/if ye will hearme (saith
 y Rorde) & not carpe in your burdens tho-
 row y gatis of this cyte in y Sabbath daye
 doing in it no worke/than shal y kingis &
 princes of this cyte/which shal sit vpon y
 seat of Dauid/go thorow these gatis kar-
 ryed in charietis & vpon horse/bothe they
 & their princes/ & al Iuda with their cytes-
 sens shal passe thorow them/ & this cyte
 shal abyde for euer. And men shal come
 from the cytes of Iuda/and from the fel-
 de of Ierusalem/and the lande of Benia-
 min from the playnes and mountaynes: &
 from the wildecnes bringing brente sacri-
 fices and beaustis slayne to be offred vpon/ &
 incense/offeringe vpon prayse and thankis
 in the house of the Rorde. But if ye obaye
 me not/I shal sanctifye the sabbat daye/
 so that ye shal take vpon no burden to bringe
 it in thorow these gatis of Ierusalem
 in the Sabbath daye. I shal set the gatis on
 fyre/which shal deuoure the houses of Je-
 rusalem/so that it maye not be quered.

The sermon of the Lorde shewed vnto Jeremie/ saying: Arise & go downe into the potters house: that I myght there certyfy the more of my mynde. And whā I came vnto the potters house: I founde him making his worke vpon a whele. And that vessel which he ofayned out of claye broke vnder þe handis of this potter: which then (his mynde changed) made a nother vessel therof as it semed him beste for his purpose. And here thā the Lorde spake vnto me. May not Ieuch as this potter / do vnto you (o house of Israel) saith the Lorde. Lo/ ye be in my hande o house of Israel/ euen as the claye is in the hande of the potter. Anon as I haue determined to plucke vp by the rotes/ to destroye & to cut awaye any nacion or kingdom/ and if þe same nacion wil returne from their malice/ vpon which I begane nowe to take my counsel: by and by it repenteth me of þe plague which I determyned to caste vpon the. And agen/ and as I am purposed to buylde and to plante any nacion or kingdom: & the same folke wil do euyl in my sight/ and not hear my voyce/ by and by it repenteth me of that goodnes wherby I purposed to edyfy and to encrease the. Wherfore

(I praye

(I praye the) tell all Iuda and euery cyte/ sen of Ierusalem. Thus saith the Lorde. Beholde I am deuysing a plague and will conspire agenste you: Turne ye therfore euery man from his owne euyl wayes/ & both do & thinke well. But here shal they saye Let these wordis passe / for as for vs/ we will walke aftir our owne mynde/ and we wil euery man do aftir the luste of our owne herte. Wherfore thus sayd the Lorde. Enquyre (I praye ye) among the gentyles if any man hath committed any sicke lyke abominacions as hath Israel & virgen done/ and that so greuously. May the snowe that lyeth melting vpon þe rocs/ rise of Libanus fayle the feldis? Or the baynes of springes eue from the botome be so take a waye that they flowe nomore forth to water and to make plentiuouse? And yet my peple hath forgotten me: In so much that they brenne & offer vnto bayne holes: & in folowing their owne wayes ar: swarued and wandred fro the lawful comen waye: & ar gone a waye by an vntroden priuate pathe. For the which thinge/ they haue geuen vp their lande into a perpetual desolaciō and outehissinge. So that euery man passinge thowowe/ may be woundresly astonned/ and shake his head.

The .viii. Chapter.

I shall therefore scatter them in the sight of
their enemies with a contrary scorching
east wynde. And when their destruction is
at hande / I shall turne my backe to them
and not my face. And then they sayde.
Come and let vs go and conspire agensse
Jeremye. We be the Priestis to whom the
lawe is committed that it perishe not.
And ye be the elders endewd with wyse-
dome. We be the Prophetes that neuer are
without the worde of the Lorde. Let vs
(I saye) then go and shuttoute his tonge /
that we be nomore cōstrayned to hear his
sermons. Attende vnto me (O Lord) and
heare the noyse of my aduersaries. Is not
euil for good requyted me while they
digge this pitte for me? Remember how I
stode before the to speke the best for them /
and to turne thy wrath from the. Nowe
therefore betake their chyldren into hon-
ger / and caste them agensse the violence
of swerde. Let their wyues be chyldlesse
and housbandlesse / their housbandis put
to dethe / and the yongmen slayne with
swerde in batayle. Let oute cryes arise
fro their houses / theire breaking yn vnto
them vnmwares : for they haue digged a
pitte to take me / and layed a pryuey snare
for my fete. But thou knowest all their coun-
sel

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selbente to slaye me. Be not therefore mer-
ciful to their myschies / nether suffre thou
their sinnes to be puttoute of thy sight:
but let them fall gylyte conuicte before
the. These thingis shalt thou do to them
in tyme of thy furiose indignacion.

The .ix. Chapter.

Also thus sayd the Lorde to Jeremye.
Go and bye the anertthen pishers
de: and bringeforth the elders of the peple
and of the Priestis into the vale of Ben * Tof
hinnon which is withoute the gate where pshet
all the pishers be scatered And preache vnto
me there these sermons which I shall tell na a-
the. Thus (I saye) thou shalt preache one.
Hear the worde of the Lorde ye rulers of
Juda and cytesens of Ierusalem. These
thingis commaundeth the Lorde of pow-
ers y God of Israel. Beholde I shall bringe
a scourge and affliction vpon this place:
which whoso euer heareth / a noy his ea-
res shall glowe: and that euē because they
haue forsakē me / a defyled this place offer-
ring their brente sacrifices vnto straunge
goddis: whō nother they theirselues / nor
their fathers knowe / nor yet the Kinges of
Juda. And haue filled this place with the
bloode of innocentis. For they bylte Baal

The .xix. Chapter.

an auter to burne their childeine into a sacrifice for Baal. Which thinge as for me / I neuer comanded nor spake of / nor neuer thought it. Wherefore / behold / the tyme shal come (saith the Lorde) that this place be nomore called Thopheth or Vale of Bēninnon / but the Vale of slaughter. For I shal slaye the senate of Juda and Jerusalem in this place and smyte the dwelers with swerde in the sight of their enemies which seeke their lyfe. And I shal geue their carides meat to the foules of the aier & bestis of the erthe. Also I shal make this cyte desolate and hissed at: so that euery man that passeth by it / may be a scorned & hyse vpon his grete plage. And I shal cause them to eat their owne chylders flesshe: yee / and one shal eat a nother in the beseege & distresse wheryn their enemies with sich as seeke their lyues shal holde the harde / and thou shalt al to breake this pitshers before these men which shal be there present with the / sayng vnto them. Thus saith the Lorde of powers. Euē thus shal I also breake and destroy this peple & cyte / lyke as a potter bracketh a vessel which can neuer more be repayred. And in Thopheth shal they be buryed / because they haue no nother place to burye them in.

Also

Of Jeremy the prophete fo. xxxv.

Also thus shal I do to this place & to the inhabitours therof saith the Lorde / for I shal make the cyte lyke Thophet. For the houses of Jerusalem / & the houses of the Kinges of Juda are polluted euē as is this place Thophet / because that all the houses in whose parers they burned incense vnto al the company of the starres & planetis were polluted / & they without any stoppe offered vnto straunge goddis. After this / Jeremie came fro Thophet whither the Lorde had sente him to prophete and preche: and stode in the fore court of the tēple sayng vnto al the p:ple. Thus saith the Lorde of powers & God of Israel. Beholde I shal bringe vpon this cyte / & vpon al his towres aboute / euery plage whiche I haue decreed to fall vpon it: because they haue so hardened their p:uolence / & they wolde not obeye my monitions

The .xx. Chapter.

Than Passur the Priest / sone of Immer / ouermost in the house of the Lorde: when he herde Jeremy so constantly preching these thingis: he smitte Jeremy the prophete / and cast him downe into the stocks & stode in the oer gate of Benjamin which was in the house of the Lorde. And the daye folowing Passur brought

f.iii.

forth

forth Jeremie out of the stocks. And Jeremie says unto him. The Lorde shal no more call thy name *Pashur/ but Pasgur euery where. For thus saith the Lorde: Beholde I shal make the fearful/ both to thy nowne selfe/ and also to al thy frendes which shal fall vnder y^e swerde of their enemies before thy face. And I shal geue vp al Iuda into the power of the kinge of Babylon/ which shal carry a waye captiue to Babylon parte of the: & parte shal he slaye with swerde. Also lykewyse shal I geue vp al the riches of this cyte: al the noble actes and victorouse labours/ al the preciousse iewels & tresure of the kingis of Iuda into the handis of their enymies/ which shal bothe robbe the & carry the captiue to Babylon. And enē thou Pashur with all thy housholde shalt be led awaye captiue to Babylon: and there shalt thou dye and be buryed/ both thou and al that set any thing by the/ vnto whom thou prechedst lyes. Lorde thou brekest me/ but thou comfortest me agene & makest me strōge. I am iested vpon & scorned euery daye of euery man/ because that nowe I haue preached a longe tyme/ inueinge agens^t their wyked violence & tyranye/ crying into their

ears

Of Jeremie the Propheete fo. xxv. Bi.
eares this desolacion. Wherevpon they obayned me of the worde of the Lorde/ and turned it into my perpetual derision. Wherefore I thought many tymes/ neuer more to mynde it/ nor to preache in thy name. But yet the worde wrought in my herte and in my bones lyke a kindled fyr closed y^e/ which whan I laboured to repress/ it passed my power/ ye although yet I herde the haynous rebukes of many and suffered vniuste vexacions euen of my nowne singler acquaintance/ euer more redy to fear me saying: Let him be taken/ brought forth/ accused and trapped: so that if thus parauenture (he cooled and broken) and we sending to preuaile agens^t him/ myght be auenged on him. But the Lorde stode by me lyke a valeant knyght/ which fighting for me/ my persuers fil a waye hauinge no power ouer me. They were shamefully confounded for that they dealt foolishly: wherevpon they fill into perpetual obprobrye. Thou therfore Lorde of powers/ the iuste tryer and searcheroute of the truthe/ vnto whom herte & raynes ar not hid: let me se vengeance taken on them: for vnto the I committe my cause. Singe ye to the Lorde & prayse

f.iii.

him

The. xvi. Chapter.

him: for he hath deliuered the lyfe of the
poore from the cruel hande of the violent.
Cursed be the daye & I was borne yn: the
daye that my mother brought me forth
be neuer more spoken of. Cursed be the mā
that firste brought glad tydingis to my
father/sayng: Thou hast a man chyld.
The same thinge mought chaunce to that
man/whiche chaunced once vnto the cytes
(which & Lorde with oute any stoppe sub-
uerted hearing their pestilent fame with
oute ceasse) because I was not kyllied as so-
ne as I was borne: or & my mother was
not made my graue/ my conceiuid holden
backe in hir for euer. Wherefore was I
brought forth of my mothers wombe? Wes-
rely/because I shulde fele bothe labour &
sorrowe & so lead forth my lyfe in obprobrye

The. xvi. Chapter.

The sermone of the Lorde shewed vnto
Jeremye/ when Zedechias sente
vnto him pashur the sone of Melchie and
Zephony the Priest/ sone of Maasy with
this maner of commandement sayng: Aske
counsel of the Lorde (we praye the) as tou-
ching vs (for Nabuchadrezar kinge of
Babylon laith sege vnto vs) whether god
paradventure wyll do with vs after his
meruefouse power/ and so turne this kinge
from

Of Jeremy the Propheete Ho. xxxvii.

from vs. Then Jeremy sayd vnto them.
Thus shal ye answer Zedechye. Thus
saith the Lorde God of Israel. Beholde I
shal winge the weapens oute of your han-
dis/whiche ye holde to fyght agens the
kinge of Babylon & the Chaldeis figh-
ting agens you withoute at the wallis: &
I shal bringe your weapens altogether in-
to the middis of this cyte/and I my selfe
shal fight agens you with a stretched
forth hande and stronge arme/ with in-
ignacion furye and grete wrathe/and shal
smyte the inhabitours of this cyte/so that
bothe man & beast shal dye of a grete pe-
stilence. And after this/ saith the Lorde/ I
shal geue vnto Zedechye kinge of Iuda/ both
his seruantis and the peple/ with the re-
sidew of this cyte/ whō pestilence / swer-
de/and hunger haue lefte/ into the power
of Nabuchadrezar kinge of Babylon/ in-
to & handis of their ennys/euē into & hā-
dis of thē & thirst for their lyfe/whiche shal
smyte thē with the edge of swerde / with-
oute al cōpassion/ nether sparing/ nor ha-
uinge any mercy on them. And vnto this
peple thou shalt saye. Thus saith the Lorde:
Beholde I shal set forth before you the
waye of lyfe and dethe. Whoso euer abi-
deth in this cyte shal dye with swerde or
hunger

The. xvi. Chapter.

honger or pestelence : but he that wil go
forth to go to the Chaldes that besege
you/shal saue himselfe/ and his lyfe shal
be vnto him lyke a lukkely gotten proue.
For I haue bent my face agēste this cy-
te to scourge it/ and not to do it good/ saith
the Lorde: that it might be geuen vnto
the power of the kinge of Babylon to be
brent. Also thou shalt saye to the kinges
house of Iuda. Hear the worde of y^e Lorde
ye house of Dauid for thus saith the Lorde:
Ministre rightwisnes withoute any
delaye and deliuer the oppressed & spoyled
from the power of the violent beyer befor
re my fury come forth lyke fyre to bur-
ne/ so that none maye quēche it/ for your
mischeuous studyes. Beholde me here at
hande euē and ge you which dwell here &
there in wales in rockes/ & playnes saith y^e
Lorde/ which saye who shal make vs a
frayd? Or who can come to our holdis?
But I shal visit you according to y^e merits
of your studye saith the Lorde/ and kindel
a fyre thowt your wadis to deuour al
thingis rownde aboute you.

The. xvi. Chapter.

Forthermore thus spake the Lorde. Go
thy wayes downe into y^e kingis house
of Iuda: & there speke this sermone sayn-
ge: Hea-

Of Jeremy the Propete Jo. xxxviii

ge: Heare the worde of the Lorde o kinge
of Iuda which sittest in y^e seat of Dauid.
Hear (I saye) both thou / thy seruants & pe-
ple which iette so proude ly thow these
gatis. Thus cōmandeth the Lorde. Do
serue equite and rightuousnes / & auenge
the spoyled from the power of the wronge
doer. The straunger/ the fatherlesse / and
wedewe / see thou moleste not / hurt / nor
robbe: nother shede ye innocent blode in
this place. And if ye obserue these thingis
constantly: the kingis which shal sitte in
the seat of Dauid/ shal go thow the ga-
tes of this house/ and be caried in chary-
ets and vpon horse / both they/ their ser-
uants/ and their peple. But if thou obser-
uest not these precepts: I swere by my
nowselfe (saith the Lorde) that this hou-
se shal be desolate. For euē thus hath the
Lorde spokē vnto the house of Iuda. Thou
arte the head euē as is Balaad in Liba: * neuer
no: but if I bringe not the & thy cytes in truste
to a deserte/ y^e they be not inhabited. * For me.
I shal apoynte forth/ & sende into y^e a de- the for-
stroyer with his weapens to cut downe thy me of
chosen Cedres & caste the into y^e fyre. And his o-
whā any other naciō shal passe forby this the in y^e
cyte: one shal saye to another: wherfor ha- scrip-
the y^e Lorde done thus vnto this grete citi- ture.
Chan

The. vii. Chapter.

Thā it shalbe answered: eue because they
forsoke & despysed the couenaunt of their
lorde God/and fildowne a worshipt stra-
ge goddis. Wepe not for the dead / nor
mooone yet not for him: but wepe sore for
him now going a wyse: for this mā shal
neuer come ageyn/nor yet se his owne na-
tue lande. For thus saith the Lorde vpon
*other
wyse
called
Joas-
chas
now
led cap-
tyue in
to E-
gypt

Sellum* the sone of Josias kinge of Iuda
raigning after Josias his father. That
is gone forth of this regid/shal neuer mo-
re returne. For he shal dye in the same pla-
ce/into whiche he is ledde captiue & neuer
more se this lande. Wo be to him & buyl-
ed cap Seth his house by iniurie and wronge &
tyue in setteth vpon his parlours and chambers by
to E- fraude and violence / which maketh his
gypt owne neigbour to serue him for naught/
not geainge him his reward for his la-
bour. Thus thinketh he with himselfe. I
wil buyld me a large house & costely cha-
bres. He cutteth him forth windowes/bea-
mes and grounsels of Cedre & paynteth
them with reade. Thinkest thou now to
raigne/whan with thy cedre buyldingis
thou prouokest me: to enuye and to be auen-
ged? Did not thy father in his trowe and
iuste labour eat & drinke & prospered wel?
Whiles he auenged the cause of the poore
oppres-

Of Jeremy the Propheete Jo. xxxix
oppressed/he prospered wel: which thinge/
wherof els shal it haue? But for y know-
lege of me/saith the Lorde: But thy eyes
and thy herte are al togither sette vpon co-
uetousnes/to spill innocēt bloode/to do in-
iury and extorsion. Wherefore thus saith
the Lorde vpon Joakim sone of Josias kinge
of Iuda. They shal not lament & moue
ne him with their wonte lamentable wo-
des. Ah my brother/oh my syster / nother
with theirs / Ah Lorde/oh noble kinge. But
he shalbe buryed lyke an asse/eue stinking
casse withoute the gates of Ierusalem.
Lyme vpon into Libanus oh Virgen and
daughter Zion/and crye. In Basan also
let thy voyce be heard/and crye oute from
at the highe wayes: for althy* louers are
perished. These thinges I gaue the war-
ninge of/whan thou wast yet in welthy
prosperite. But thou answeredst me sayng.
I will not heare: this verely was thy ma-
ner eue fro thy yowth/that thou woldest
not obeye my voyce. All thy pastors shal
be ruled and blowen awaye of the win-
de/and thy louers shalbe carryed awaye
into captiuite: and than verely thou shalt
be shamed and confounded for thy grete
wykednes and malice/which yet dwellest
in Libano & nestest in the Cedres. How
grete

*strange
gods &
yma-
ges.

Jechonias is called Joachin.

the

grette shal thy sorrowful sighes be when this tyme shal fall vpon the lyke pangges vpon the traueler of chylde: As verely as I lyue (saith the Lorde) though Jechonias the sone of Joakim kinge of Iuda be the signet whiche I weare on my right hande: yet shal I pluck him of from hence: & be take the into the handis of thez that seke thy lyfe/into the power of thez whose face thou fearest/euez into the hande of Nebuchadnezar kinge of Babylon/ & into the handis of the Caldes. And shal translate the and thy mother that bore the into a strange lande/where ye were not borne/ but ye shal dye in it. And into this lande/ whither ye shal so sore desyer to retorne/ shal ye neuer come agene. This man Jechonias/shal be plucked & torne in pises lyke a cōtemptible grauen image/whiche for al his costely aparel/ yet pleaseth he nomore wherfore he shal be banished/ both he & his sead/ & caste forth into an vnkowne lande. But o herthe/ertbe/ertbe: hear the wordes of the Lorde. Thus saith the Lorde. Bill me this man barain to be emonge the dishereted outelawes / for he shal neuer more prosper in al his lyfe: there shal none of his sead prosper/to sit* in the seat roial

* freely of David and to raigne* in Iuda.

The

Who be the herdemen that destroye and scater my flocke/saith the Lorde. Wherfore this commandement sendeth the Lorde God of Israel vnto the herdemen that shulde gouerne my peple. ye destroye and thrust oute my flocke / and ye loke not vpon them. Wherfore I shal loke vpo your wyked counsels & studyes (saith the Lorde) and gather the * resydw * the of my flocke frō at the partes into which gētils. I had castethem forth / and restore them vnto my pasture/ that they maye growe and be increased. I shal set herdemen ouer them which shal fede them. They shal nomore be afrayde nor drede / for they shal not perishe / saith the Lorde. Beholde the tyme shal come saith the Lorde / that I wil steepe that rightouse. Budde oz braunc he of David to raigne and to execute his offyce prudently in restoring equite and rightwysnes in the erthe. In his dayes Iuda shal be saved and Israel shal dwell sure. And this is the name that men shal call him by/euen the Lorde/ our rightwysnes. Wherfore/so the tyme shal come saith the Lorde/ that men shal nomore swere. As verely as the Lorde lyueth

ly with whiche led the childern of Israel
oute of the lande of Egypte/ but as Verely
as the Lorde lyueth which hath led
forth and brought agene the seed of the
house of Israel from the north este lan-
de: and from al the regions into whiche I
had dispersed the / to dwell in their owne
lande. Wo be to the Prophetis also. My
herte is alto broken / al my bones are shy-
ured in sondre. I am lyke a drunken man
troubled with wyne: for feare of the Lorde
and his holy worde. For therthe is ful
of aduouterers / wherfore it is now come /
for she being a cursed & abored / shal waile:
& hir plesante feldis of the deserte shal be
withred vp: for the lyuinge of these men
is euell / & their powr contrarie to the holy
worde. Both Prophet and Prieste are poi-
luted and be filthy hypocrites / and their
maliciouse wykednes is espyed euē in my
house saith y Lorde. Wherfore their waye
shal be slybery / and ful of stonblinge sto-
nes in derkenes at which they shal ston-
ble and fall: for I shal bringe a plage vpon
them / euen the day of their visitaciō / saith
the Lorde. The same foleshnes which I
sawe amonge the Prophetis of Samarye
wherby they preched for Baalis profite
& decyued my peple of Israel: I haue now
sene

sene also amonge the prophetis of Jerusa-
lem / euen filthy stynkinge aduouterie and
licencious libertie to lye. Thei flater and
ioyne handis with the moste mischeuouse
men / to thentent that euery one of them
shulde neuer retorne from their wyked-
nes. Thei al with their cytesens are vnto
me lyke Sodome & the cytesens of Gomor-
re. Wherfore thus saith the Lorde of po-
wers vpon the Prophetis. Beholde I shal
fede them with wormewode and geue thez
to drinke water mengled with gall. For
oute of the Prophetis of Jerusalem are
broken forth the contagious spottis of al
ipocrysy into al the worlde. Wherfore
thus warneth the Lorde of powers. Se
that ye listen not vnto the wordis of the-
se prechers that preache vnto you: for they
deceyue you / speking the vision of their
own hertis / and nothing of the mouth of
the Lorde. Thei tel them boldly which
depyse me. The Lorde saith we shal haue
prosperous peace: and thei tel al them that
walk after the lustes of their owne her-
tis. There shal no plage come vpon you:
for who stode in the counsel of the Lorde
to heare and know his mynde? Beholde /
the whirlewynde of the Lorde / that is to
saye his wrath shal come forth and tur-
ne hit

The .xviii. Chapter.

he himselfe with grete violence into the
heades of the Engodly: Nether shal the Loz
die wrathe be returned Until he hath ac-
plished and finessed the set purpose of
his herte. But in tyme to come ye shal un-
derstande his counsel. I sent not these Pro-
phetis (saith the Lorde) and yet they run
ne. I sayd nothinge to them: and yet they
preache and prophesye. But had thei sto-
de in my counsel and herde my wordes:
thei had converted my peple from their euel
ways and euel thoughtis. Am I god
which maye se but thingis onely at han-
dis: and saith the Lorde / and not thingis al a
not me farre: Maye any man hyde himselfe so
prively that I se him not saith the Lorde:
Do not I fulfill both heven and erthe saith
the Lorde: I have herde verely what ma-
ner thinges the Prophetis saye: which
preche lyes vnder the cloke of my name
saying. I dreamed I dreamed. How longe shal
this steeke in y Prophetis hertes to preche
lyes: and to preche y despayght of their owne
myndis: whose counsel is bent vpon this
euer to deceyue my peple with their dre-
mes which they tel every man to drawe
my name oute of memory / as their fa-
thers forgote my name by processe of ty-
me bringyngh y Baal. What Prophete
which hath seene a dreame/wil preche but

Of Jeremy the Prophete Jo. xlii.

a dreame. But he vnto whom my worde is
shewed/wil speke my worde euen of fals-
the. What shal chaffe do with wheate
saith the Lorde: Is not my worde lyke fyre
saith the Lorde / and lyke a twaybit cleauin-
ge the rocke of stone: wherfore beholde me
now agensse the Prophetis saith y Lorde:
which steale my worde fro whom they lis-
te. Beholde me now agensse y Prophetis
saith y Lorde: which take vpon their ton-
gues to saye / Thus saith y Lorde. Behol-
de me now agensse y prophetie / euen agen-
se their syngedreames saith the Lorde: and
which dreames yet dare they mynde and spe-
ake / to deceyue my peple w their lyes and fay-
ned miracles: whom I neuer sente / nor com-
manded them any thinge: which prophes-
tis shal be ful grete hurte vnto this peple /
saith y Lorde. What shal this peple / or prophes-
te / or prieste / shal aske y saying / what ma-
ner thinge is y burden of y Lorde: Thou
shalt saye vnto thez. What: Aske ye me of
y burden: Euen yourselves be y burden.
Wherfore I shal caste you of / saith y Lorde.
And I shal diset both prophete prieste
and the peple which vse this worde / the
burden of the Lorde. I shal diset both him
and his house. Also thus shal ye saye to
eche other. What thinge answerth the
Lorde /

Lord: or what commandeth the Lord: But as for the burden of the Lord: shall ye name no more. For every mannis owne worde muste be his burde/ because he hath perverted the wordis of the syninge god/ even of the Lord of powers whiche is our god. Thus shall every man saye vnto their Prophecie. What hath the Lord answered the: or what saith the Lord: But as for the burden of the Lord/ ye shall not once name it. Wherefore thus spake the Lord. Because ye haue taken into an Ise this worde. The burden of the Lord/ albeit I sente vnto you / forbidding to once saye the burde of the Lord: beholde I shall surely rekeu you to be even my burden. But I shall caste you of/ with this cite also/ which I gaue you and your fathers. I shall caste you oute of my sight/ and lade you with perpetual obprobrie & shame which shall neuer be forgotten.

The .xviii. Chapter.

The Lord shewed me this vision. Lother stode two panyers ful of figges before y^e temple of y^e Lord after that Nebuchadrezar Kinge of Babylon had led awaye captiue Jechonias the sone of Joachim Kinge of Juda/ the princes of Juda/ smythes and craftsmen from Ierusalem: and

and had brought them to Babylon. The one panyer conteyned very good figges/ even sicke as ar wente to be firste type/ and the tother panyer conteyned as euil figges whiche might not be eaten forbit^{ter}nes. Then the Lord spake vnto me. What seist thou Jeremy? And I answered: figges do I se/ of which some be very good: and some be as badde/ so that no man maye eat the. Agene/ The worde of y^e Lord came to me on this maner. Thus saith y^e Lord god of Israel. As thou knowest the good figges/ euē so shall I knowe the men translated from Juda/ whom I sente forth from this place into the lande of Chal^{de}de/ for their profite: and set my eyes vpon them for y^e beste. For I shall bringe them agene vnto this lande: and edifye them & not destroye them. I shall roote them/ and not plucke them vp. And I shall geue them an herte to knowe me/ that I am the Lord. Thei shall be my peple/ and I their god: for thei shall turne to me with al their hertes. And as thou knowest the euil figges/ which for their sownes maye not be eaten: even so saith the Lord shall I set Zedechias the Kinge of Juda/ his rulers/ & the reste that remayne in this lande/ & them also that dwel in Egypte: I shall set them

The. xv. Chapter

(I saye) to be vexed and scourged in every region of y^e erthe/to be had in obprobrie/ into a p^rouerbe/into a fable and shame in every place whither I shal scatter them. And I shal sende amonge them swerde / hunger / pestilence / til I haue consumed them from the lande / which I gaue them and their fathers.

The argument of this Chap.

A sermone geuen vnto Jeremie vpon al the peple of Iuda: the fourth yere of Ioa^hin the sone of Josias kinge of Iuda: which was the first yere of Nebuchad^rezar kinge of Babylon. Which sermone Jeremie the p^rophete p^reched vnto al the peple of Iuda/ and before al the cytesens of Ierusalem sayng on this maner.

The. xv. Chapit^re.

From the thirtente yere of Josias the sone of Am^on kinge of Iuda vnto this daye/ which is now. xiii. yere/ the worde of the Lorde was committed vnto me: which I spake vnto you rysing in tyme/ and constantly warning you/ but ye obeyed it not. Albeit the Lorde hath sent vnto you al his seruantis/ each his p^rophetes erly rysing and swyftely sending: yet ye obeyed not/ nor once inclined your eares to listen. Thus verely he sayd.
Turne

Of Jeremy the p^rophete . Ho. xliii.

Turne ye agene every man from his owne euil waye/ and fro your euil thoughtis/ and ye shal inhabit the lande which the Lorde gaue you and your fathers from me age to age. And go not your wayes after strange goddis to serue them and to fall downe before them: Anger me not with the workis of your owne handis: and I shal not scourge you. But ye herde me not saith the Lorde: for ye angered me with the workis of your handis/ but not dyuinessed. Wherefor thus sayd the Lorde of powers. Because ye herde not my wordis/ therefore beholde/ I shal sende and call vpon you all the nations of the north saith the Lorde: & euen that same Nebuchad^rezar also kinge of Babylon my seruante/ and shal bringe them vpon this lande/ & vpon the inhabitours therof/ and vpon al these nations rounde aboute / and shal utterly destroye them. I shal bringe them into a deserte/ into an hyssing and perpetual desolacion. And I shal take from them the voyce of gladnes and solace/ the voyce of the bydegrome and sponse / the voyce of men pynted and hanged full of swete & freshe flowers to bere the lightis. And al this lande shalbe turned into a deserte & wildernes. And they shal
E. iiii. serue

serue the forsayd nacionis and the kynge of Babylon. lxx. yearis. And when these lxx. yearis be fulfilled: I shal also visit & wickednes of that kinge of Babylon and of his peple saith the Lorde / and that same lande also of the Caldeis / and bringe the to gither into a perpetual wilderness. And I shal bringe vpon that lande al my wordis which I haue decreed agens it / eue al that bewriten in this booke whiche Jeremy prophesied agens al the gentiles. For euen they to shal be bond seruants to many nacionis and grete kinges. For I shal rewarde them astir their sines and workis of their owne handis. Thus therefore spake the Lorde God of Israel vnto me. Take this cuppe of the wyne of wrath the of my hande: that thou maist geue to drinke therof al nacionis vnto whō I shal sende the / which once drunken / might be plucked into fure and madnes / the swerde coming vpon / which I shal sende amonge them. Then toke I the cuppe of the Lorde hande to geue drinke to al the nacionis vnto whō the Lorde sente me. But firste of al I gaue euen Jerusalem hir selfe and the cites of Iuda / hir kinges & princes to drinke therof / to bringe them into a deserte and wilderness / into an hissing & execrable

execrable curse / euen as we see vnto this daye y: I gaue al nacionis indifferently to drinke therof / as pharao kinge of Egypte / his seruantis and his rulers with al his peple / al the kingis of Asitiadis / al the kinges of the lande of the Palestines. Ascalon / Gazam / Accaron with al the leste cites of Aschote / the Idumes / Moabites and the sonnes of Ammon / al the kinges of Tyri and Sidon / the kinges of the eylandis beynde the sea / Dedan / Tema / Buz / and the cipt headid Ismaelitis. Al the kinges of Araby / al the kingis one with a nother that dwel in the deserte / al the kingis of Zimri / al the kingis of Elam / al the kingis of Mede / al the kinges of the north este both nigh and farre eue ry one with his borderer / and al the kinges of the erthe which ar vpon the face of the rownde worlde. And let kinge Sefach drinke with the to. And thou shalt saye vnto the. This is the Lorde of powers euen & God of Israel his plesure and commandement: Drinke and be drunken / runne to gither that ye might fall neuer to ryse agene / ye and that by the swerde which I shal sende amonge you. And if they refuse to take the cuppe of thy hande to drinke: then shalt thou saye vnto them.

them. Thus threateneth you the Lord of powers. ye shall drink it surely. for so I begin to scourge the cite named after my name: and shall I let you than escape unpunished? Verily ye shall not go quyte. for I now call for a swerde to come vpon al the inhabitours of the earth & the Lord of powers. Wherefore se that thou preache them al these sermons: and tel the. The Lord shall thonder from aboue / and shall crye a lowde fro his holy habitacion. He shall thonder with grete noyse fro his kingis haule. The lowde noyse lyke the grape gatherers shall come before vpon al the inhabitours of the earth: and the sonne shall be brought vnto the uttermost costes of the earth. For the Lord wil sitte in iudgement vpon the nacions & declare himself the iuge of al maner men liuing to be: take the vngodly vnto the swerde / saith the Lord. For thus saith the Lord of powers. Beholde / a miserable calamite shall go thowre the gentyles one after another: and a grete whirlewinde shall be stered vp from diuerse costes of the earth / & the swerde shall kepe thowre with slaughter in that daye from one coste of the earth to the tother. Many shall be moored for non gathered vp / many buried: but lyke

dunge

dunge shall they lye vpon the face of the earth. Howle oute of ye pastours & crye / besprie ne your selue with ashes of ye rammes & leaders of the flocke / for the tyme of your slaughter & downe tredinge is fulfilled: & ye shall fall downe together lyke costely byrals vessels made to contayne dainties. There shall be no waye to fle for the pastours / for the rammes of the flocke shall not escape. Then shall the pastours crye oute / & the rammes of the flocke shall howle. For the Lord shall waste & consume their pastures. And their best feedis shall be dead with out noyse / for the fure of the Lords wrath. They shall forsake their foldees weping and crying lyke Lyons. For their lande shall be desolate for his indignacion and furiose wrath.

The. xxvi. Chapter.

In the beginninge of the raigne of Joachim / sonne of Josias Kinge of Iuda / this worde was shewed of the Lord. Thus saith the Lord: Stande in the fore courte of the temple / and speke vnto al the cites of Iuda which come to the house of the Lord to do their worshippe. Speke al the sermons which I commande the. And be ware thou takest not awaye one worde / for if thus peradventure yet they maye

obaye

obeye and returne euery man from his
owne wicked waye & it might forthinke me
of & plagues which I had ordered for them
for their owne malicious myndes & coun-
sels. And thou shalt saye (I tel the) vnto
them. Thus saith the Lorde: If ye obeye
me not to walke in my lawes which I ha-
ue geuen you/hearing the sermons of my
servants the Prophetis whom I sende
vnto you/erly vsinge & yet stil sending.
If you (I saye) obeye not: I will make this
same house like vnto Sylo: and euen this
same cite shall I caste into a contumelious
curse to be aboyted of al the nacion of the
erthe. And the Priestis and Leuites with
al the peple herde Jeremy preching these
sermons in the house of the Lorde. Where-
fore when Jeremy had made an ende of
al that the Lorde commanded him to pre-
che vnto the peple: the Priestis/Proph-
etis and al the peple did set holde vpon him
and toke him sayng. Thou muste dye.
Wherefore prechedst thou as though the
Lorde had commanded the/that it should ha-
pen vnto this house as it did once to Sylo/
and that this cite should be destroyed that
no man should inhabit it: And when al
the peple were gathered to gither in the
temple aboute Jeremy / the rumour of
this

this mater came vnto the chiefe rulers of
Juda/which a non cam vnto the kin-
ges palace vnto the house of the Lorde: &
sate downe to gither before the newe doore
of the temple. Then came the Priestis and
Prophetis vnto the rulers and to al the
peple saynge these wordes This man is
giltye dethe/for he preches against this ci-
te/as he ye haue herde with your eares.
Then sayd Jeremy vnto al the rulers &
to al the peple/these wordes. The Lorde
sente me to preche agenste this house and
this cyte al that ye haue herde. Nowe ther-
fore amende your lyuinge & your thought-
is / and obeye the Voic of your Lorde
God: and then it shall forthinke the Lorde
God of thafflicciō/whiche he hath decreed
agenste you. And as for me/so I am in
your handis/do with me what semeth to
you right & good. But yet this one thin-
ge I assuer you/that if ye kill me / ye shall
make your selues/this cite / and the cite
sens therof gilty my innocent blood. For
this I ensuer you: the Lorde hath sente me
to you to preache into your eares al these
sermons. Then sayd the Princes and all
the peple vnto the Priestis and Proph-
etis: ye can fynde no cause of dethe in this
man / sith he preched vnto vs in the na-
me

The. xxvi. Chapter.

me/ of our Lord. Also the elders of the
saide rose vp to gither sayng vnto the ho-
se company of the peple on this maner.

Micheas Morastith / was a prophete in
the dayes of Ezechias kinge of Iuda: and
this Micheas sayd to al the folke of Iuda.

Thus saith the Lord of powers. Zion
shalbe ploughed vp lyke a felde: and Jer-
usalem shalbe turned into an heape of
stones: And the hill where the house of v

Lord standeth into an highe wode. And
yet notwithstanding this sermone / did
neither Ezechias kinge of Iuda nor yet

the comen peple go once aboute to slaye
him: But did they not rather reuerently
fear the Lord / and prayd him to turne

a waye his wrath: When vpon it for-
thanked him of the plage which he had de-
creed vpon them. And what we nowe com-

mitte so grete a cryme agensse our selues?
But yet was there a nother that preached
constantly in the name of the Lord / cal-

led Urias the sone of Senee of Larias
thiearin which preached agensst this cite
and lande in al poyntis euen after the ser-

mons of Jeremye: And kinge Joachim
with al the grete men and rulers herde
his sermons: wher vpon the kinge sought

to kill

Of Jeremy the prophete fo. xlvi.

to kill him. But when Urias herde of it /
he feared and fled into Egypte. Then sent
kinge Joachim officers into Egypte as

Elnathan the sone of Achbor with cer-
tayne sergeante with him which led Uri-
as oute of Egypte / and brought him to

kinge Joachim / whiche slewe him with
his swerde / and caste his carkeas into the
comen place of other malefactours. But

as for Jeremye is holpen of Ashlam the
sone of Saphan / that he be not geuen in-
to the handis of the peple to be slayne.

These thingis were done of the Lord /
to Jeremye / in the beginninge of the rai-
gue of Joachim sone of Josias kinge of
Iuda.

The Argument of this Chapter
folowing.

The Lord decreid firmly to subdwe all
the kingdoms of the este / to thoncl and head
kingdome of Babylon. And declareth also
that the prophetis which prophced al
thingis to be restored / and euery man to co-
me home agene with yn two yere: were but
lyers.

The. xxvii. Chapter.

Thus

This
president
of priest
es bro-
ught for-
thagest
Jeremy
notsig
consy-
dering
that
Urias
was
brust
ly slay-
yn.

Thus spake the Lorde vnto me. Make the kolers and chaynes fet for thy necke/ & sende them to the kinge of Edom/ to the kinge of Moab/ to the kinge of the childerne of Ammon/ to the kinge of Tyre/ to the kinge of Zidon/ & that by thame Bassiadsours that be now come to Ierusalem to Zedechias kinge of Iuda/ commaunding the; to bere these messages vnto their maisters. Thus commaundeth you γ Lorde of powers and God of Israel/ that ye tel your maisters thus. I am he that made the erthe/ man and beast which ar vpon γ face of γ erth thozow my grete pour and forthstretched arme: & geuen it vnto him whom it hath pleased me. And nowe Mal I geue vp al these regions into the power of my seruāt Nebuchadnezar kinge of Babylon. I Mal geue him also the beastis of the felde to do him seruike: And al natiōs Mal serue him/ and his sone & his neyue. Many natiōs and grete kingis Mal serue him (I saye) vntil the *tyme also of the same lande be come to. And that naciō or kingdome which wil not serue Nebuchadnezar kinge of Babylon/ nor wil not put their neckis vnder the yoke of the kinge of Babylon/ I Mal diseteuen the same naciō with swerde hunger & pestelence vntil

I haue

I haue consumed them in his handis saith the Lorde. Wherfore se that ye hear not your prophetes/ dyuines/ dreame sayers/ sozcerers/ charmers/ whiche tel you: ye Mal not serue the kinge of Babylon. For they preache you lyes/ to sende you a waye farre from your lande: and that I Mulde expel you that ye might perisse. But the naciō that wil put his necke vnder the yoke of the kinge of Babylon and serue him: them Mal I leue stil vpon their own lande/ saith the Lorde: and they Mal replenisse it and inhabit it/ ye and euen vnto Zedechias kinge of Iuda haue I tolde γ same thing in euery poynt sayng. Put your neckes vnder the yoke of the kinge of Babylon/ and serue him and his peple / that al youers might be false. Wherfore Muldeye be slayne/ bothe thou and thy peple with swerde/ hunger/ and pestelence: as γ Lorde hath decreed it vpon what so euer naciō it be/ that refuseth to serue the kinge of Babylon. And yet I tel you agene. Hear not the sermōs of the prophetis preching and sayng vnto you. Serue not the kinge of Babylon: for they preche you but a lye. Nether did I sende them/ saith the Lorde/ although they be so bolde to preche lyes in my name/ that I Muld the soner ca-

B

ste you

*tyme
of dest-
ruction

The. xxvii. Chapter.

He you forth to perishe with these men
that thus preche vnto you. Also I spake
vnto the priests & to al this peple thus.
This commandeth the Lorde. Hear not the
wordis of y^e prophetis preching you these
thingis. Beholde the workis of the house
of the Lorde shal be brought agene shortly
from Babylon: for they preache you
but a lye/hear them not/but serue y^e king
of Babylon that ye may abyde false.
Wherefore shal this cite be brought in
to a wyldecnes? And if they wil needs be
moued to the prophetis & the worde of the
Lorde to be committed vnto them: let them
make intercession (I beseeche you) before
the Lorde of powers that the remainn-
te of y^e vessels of y^e lordis house/of y^e
kingis house of Iuda/& of Ierusalem come
not to Babylon to. For thus spake y^e Lorde
of powers as touching y^e pylis/y^e lauer
& the socketis with the other vessels & Jewels
yet left in this cite: which Nebuchadnezar
kinge of Babylon take not awaye/whan
he caried awaye Zedonias y^e sonne of Joa-
chim kinge of Iuda/from Ierusalem to Ba-
bylon with al the rulers of Iuda and Je-
rusalem. Thus (I saye) spake the Lorde
of powers euen the God of Israel as con-
cerninge the resc of these vessels & iuelis
Both

Of Jeremy the Propete

Jo. l.

Both of the house of the Lorde and of the
kingis house of Iuda and of Ierusalem.
They shal be translated to Babylon the-
re to continwe til I shal riset them age-
ne (saith the Lorde) and then shal I re-
store and bringe them agene into this sa-
me place.

The. xxviii. Chapter.

It came so to passe/That in the four
the year of Zedechias kinge of Iuda/
the fiste moneth: Ananias the sonne of
Azur/ Propete of Balaah/spake vnto
me in the house of the Lorde in the presence
of the priests and of al the peple saynge.
Thus sayd the Lorde of powers the God
of Israel. I haue broken in peices the yoke
of the kinge of Babylon. So that after ii.
year/I shal restore into this same place al
the vessels & iuelis of the house of the Lorde:
Which Nebuchadnezar kinge of Baby-
lon toke oute of this place and translated
into Babylon. ye/end euen Zedonias son-
ne of Joachim kinge of Iuda with al the
captives of Iuda which ar led to Baby-
lon/I shal bringe agene vnto this place/
saith the Lorde. For I shal breke the kinge
of Babylonis yoke. Then Jeremy y^e Pro-
phete answerde the propete Ananias be-
fore the priests and al the peple standing

h. ii.

By them

By them in the house of the Lorde. And the Prophete Jeremie sayd Amen / the Lorde mought it so do / and make thy prophecie to stande / in restoringe the iuels of the Lorde his house and al the captiues from Babylon into this place. Nothelesse yet hear what I shal saye to the in the presens of al this peple. The Prophetis which were before vs in al tymes paste / bothe ouer many regions and great kingdoms / prophesying other batail / calamite / pestilence / or peace / were proued true in this one thing / that y^e Lorde doutles had sent the: if the thinge came so to passe / whiche the prophete had tolde them before. And Ananias the prophet toke a chayne from the Prophete Jeremies necke and alto broke it in piesses / sayng on this maner / al the peple hearing it. Thus saith the Lorde. Euen thus shal I breke the yoke of Nebuchadnezar kinge of Babylon with in these .ii. years from the neck of euery nacion. And here Jeremy went his wayes home. But the worde of the Lorde was shewed him aftir Ananias the prophete had broken the chayne from y^e prophet Jeremies necke on this maner. Go and tel Ananias these wordes. Thus saith the Lorde. Ananias / thou hast broken cheynes of woode / But for

But for the / Jeremie thou / shalt make agayne chaynes of yerne. For thus saith y^e Lorde of powers the God of Israel. I shal laye a yoke of yerne vpon al these nacids that they shal serue Nebuchadnezar kinge of Babylon / that shal they. And euen the beastes of y^e felde shal I betake vnto him / so shal I. Than sayd the prophete Jeremie vnto y^e prophete Ananias. Hear (I beseeche the) Ananias. The Lorde sente the not: but thou goist a boue to bringe this peple into a dayne and false hope. Wherefore thus saith the Lorde. Beholde / I shal sende y^e therfore: but whither: verely euen fro the face of the erthe. For withyn this same year shalt thou be dead. For ful enuyously and despightfully hast thou spoken agens te y^e Lorde. And so Ananias dyed the same year in the seuenth monethe.

The argument of this. xxix. Chapter.

There arose certayn false Prophetis amonge the captiues in Babylon / whiche promised themselves liberty to retourne aftir Ananias his saing with in two year: but these false Prophetis Jeremie confutethe.

These are the wordes of y^e pistle which the prophete Jeremy sent from Jerusalem vnto y^e men in captiuite: both to the elders / priestes / prophetes / & to y^e peple also

whom Nebuchadnezzar had led a waye to Babylon: after that kinge Iechonias and his quene / & the gilded men / & rulers of Iuda & Ierusalem / synthes also with & artificers were gone. Aelassa sone of Saphan and Barnaria sone of Belkic bring it. Whom Zedechias kinge of Iuda sent to Babylon to Nebuchadnezzar kinge of Babylon: the pistel (I saye) cōtayning these wordis. Thus saith & Lorde of powers & God of Israel Unto al the captives that are led from Ierusalem to Babylon. Buyld ye houses to dwel in / plante gardens & hōtyardis to eat the frutes / marie wyues to bring forth sonnes & daughters: ye / and geue your sonnes & your daughters handes that they maye bring forth sonnes & daughters / & increase there gretely. Studie in nowyse to be fewe in nowmber. But study for & prosperouse peace of & same cite wheryn ye be holdē captiue & praye to the Lorde for it: for their peace shal be yours. For thus saith & Lorde of powers & god of Israel. Let not & prophetes in your dynies that are in you deceyue you. Neither beleue your own dreames which ye dreame. For these are prophecye Unto you sayes in my name. I sent the not saith & Lorde. But thus saith & Lorde. Whan ye haue fulfilled

fulfilled. xlv. years in Babylon / I shal be set a deal to you after my goodnes to bringe you agene into this place. For I forgete not my set purposes decrees vpon you / saith & Lorde. They are counsels of holson peace & not of troublouse affliction / to geue you another maner chaunce / & ye might haue a freshe & better hope. ye shal crye Unto me / & I shal hear you. ye shal seke me / & fynde me: If ye seek me with al your herte / I wil be founde (I saye) of you / saith & Lorde: & I shal redeme you fro captiuitie: & gather you fro oute of al & gētyles & fro al places where ynto I had dispersed you / saith & Lorde: & restore you into thissame place fro whēce I led you captiue. But as touching this / where ye saye the Lorde to haue stered vp propetes in Babylon. Thus saith & Lorde / both as concerning thissame kinge & yet sitteth in & sete of Dauid / & al & peple: & inhabit this cite / with your brethren & are not yet gone with you into captiuitie: thus (I saye) saith & Lorde of powers vnto the. Lo / I shal sende and ge the & swerde / & hōger / & pestilence / & make the lyke vnto figges which for their bitternes may not be eatē. And I shal persecute the with swerde / & hōger & pestilence. I shal geue the to be deuid of al & kynges of the north into Ham. an

The. xviij. Chapter.

an execration to be abozred / into an out-
bissinge and obprobry among al nacions
wher so euer I shal scatter them / because
they obeyed not my cōmandements (saith
the Lorde) which I sente them by my ser-
uantis the Prophetis erly rysinge & euer
more sendinge: but yet obeyed they not/
saith the Lorde. And al you in captiuite/
whom I sente from Jerusalem to Baby-
lon / hear the worde of the Lorde. Thus
saith the Lorde of powers the God of Is-
rael: as concerninge Ahab the sone of Co-
lis / and Zedekia sone of Maasie whiche
prophecy lyes vnto you in my name. Be-
holde / I shal geue them into the handis of
Nebuchadnezar Kinge of Babylon to slaye
them before your faces. And al the capti-
ues of Iuda whiche ar in Babylon shall
take vp this worde of execration vpon
them saynge. The lorde rid the out of the
waye as he did Zedekias and Ahab: whō
the Kinge of Babylon fryed in the fyre be-
cause they committed wyked foliwnes
agensie Israel: for whan they had defy-
led their neighbours wyues / yet wēt they
and preched lyes in my name which I ne-
uer commanded them. These thinges do I
certifye and testifye vnto you saith the
Lorde. But as touchinge Semeia & Ne-
malite /

Of Jeremy the Propete. Fo. liii.
malite / thus shalt thou tel him. Thus
saith the Lorde of powers the God of Is-
rael. Sith thou haste sente letters vnder
thy nown name sealed / vnto the peple in
Jerusalem and also vnto Zephania's sone
of Maasie Prieste / and to al the Priestis
also: in which thou spekest to him thus.
For as moche as the Lorde hath set & be-
inge Prieste / in the stede of the Prieste Jo-
iada to bere rule in the house of the Lorde /
and to serche for al furiose sprited Pro-
phetes that preache or prophecy / to caste
them into presone or stockes: how haue
neth it / that thou takest not and correkest
not Jeremy of Anathot that precheth with
you so continually: Whiche ouer al this
yet he sente vnto vs that ar here holden
in Babylon / sayng playnely our captiui-
te to be very longe / bidding vs to builde
houses to dwell yn / and plante orteyardes
whose frute we might eate. Whiche let-
ters Zephania's the Priest red ouer / Jere-
my the Propete hearing the. Then was
the worde of the Lorde shewed vnto Jere-
my sayng thus: Tell the hole companie
in captiuite thus. Thus saith the Lorde
vpō Semeia that Neelanite. Sith Semei-
as hath thus preached vnto you with ou-
te my cōmandemēt stuffinge you ful of
H. V. Bayne

*zephania's
is master
gister
inquisi-
tor he
retice
prauis-
tatis: &
is ma-
ster he
retike
taker.

Wayne hopes: therefore this is the Lordes pleasure. Beholde / I Mal visit Semeias the Neelampte & his sece / so that non of his shal neuer more dwell amonge this peple: neither shal they se that goodnes which I shal do vnto this peple saith the Lord: for he hath preached enuyously & spightfully vpon the Lord.

The sermone shewd of the Lord vnto Jeremy: Thus spake the Lord of Israel. Wryte me vp to gather in a booke all the sermons which I haue spoken vnto the. For so / the tyme shal come saith the Lord / that I Mal make a ioyful and safte returne of my captiued peple of Israel & Iuda saith the Lord. For I Mal restore them agene into the lande which I gaue their fathers / & they Mal possede it. But the Lord added these thingis to / speaking vpon Israel & Iuda on this maner wyse. We hear a terrible and dreadefull noyse as though the althingis were in fereful confusion. For what els signifieth this sight / every man be he neuer so manly / thus to smyte his handis vpon his loynes lyke a woman traueling of chylder. Who saw euer a man traueling of chylder. Enquire and serche oute this vision if ye will. ye and every mannis

manis face is deformed with pale wanne colour. Woe aghaile for this daye / so horrible so dreadfull / that neuer was there any lyke. At tyme of tribulacion vnto Jacob: fro the which yet he shal be deliuerde. For the daye shal come / saith the Lord of powers / that I wil breke of Belsuchadnezars yoke from thy necke / and breke of thy bondis to / that thou settest no more strange gods vnder him. But eue they shal serue their Lord God to / that is to saye their Kinge Dauid: whom I shal steepe for them. And thou Jacob my seruant / feare not / saith the Lord: nor be not dismayde Israel. For so / I Mal saue the / although thou beist yet farre of / and bringe thy leade from the lande of their captiuite. And Jacob shal be brought agene: he shal haue resse flowing in al prosperite / to fear noman. For I am with the / saith the Lord / to saue the: Alde it yet must I make an ende of al the nacionis among whom I haue scaterd the: But yet the / Mal I not make an ende of: but chastice y in the meane tyme / but yet with iugement and discrecion: For I know the not in any wyse for innocent. For thus saith the Lord. I pytye thy decease & sorow for the smarte of thy wounde but ther is noman that maye

maye auēgethy cause delyuering the by
iugemēt bringe the agene into the waye/
or bynde by thy wounde/ & so to further
thy cure. All thy louers haue forgotē the/
they seke the nomore. For I haue smyten
the with a cruel plage / and correcked the
sharply / & that euen for the multitude of
they nowne wikednes & for thy synnes ha-
ue preuayled. Wherfore lamentest thou
thy destruccion: It is I my selfe & pityeth
thy sorrowful greife. But for the mani-
fold wikednes & outrage of thy synnes /
delte I thus with the. Wherfore al men &
deuoure the / Malbe deuoured agen / and al
thy enymes Malbe led into captiuite .
They that robbe & Malbe robbed: and of
althē that spoyle the / I Mal make a spoy-
le of them agene. For I wil restore & thy
helthe and heale thy woundis saith & Lor-
de / because they called the a neglecte abie-
cte of Zion / & euē hir / whom nomā wolde
set bye. For thus saith the Lorde: Beholde
I Mal restore the tabernacles of Jacob &
fauour his habitacions. Thy cyte Malbe
edified agen in hir olde place: & the temple
Mal haue hir iuste foundacion: & prayse / &
the voyce of gladmen shal go forth of thē.
I shal encrease thē / & they shal not be mi-
nished. I shal enlarge thē / & they shal not
be

be drawne yn. And their chylterne shalbe
as befoze. And their chirche shal cōtinwe
and encrease befoze me / and al that moles-
te or oppresse them / I meselfe shal viset &
loke vpon thē. And I shal geue them a no-
ble goyde & head ruler to go forth euē of
the middes of thē / and euen this man wil
I sociat and ioyne vnto myself: & he shalbe
ful nighe me. But who shal this man be /
whose herte shal so sweetely be maryed vnto
me / saith the Lorde: Thow this your
goyde / shal ye be my peple and I shalbe
your God. But so / first shal the fury of &
Lorde come forth lyke a whirlewynde / ye
lyke an hastye raueshing violent whirle-
winde shal it come / euē into the heades of
the vngodly. This furiose wrath of &
Lorde shal not cease vntil he hath done &
acomplished the thoughtis of his herte.
Which ye shal knowe at laste in these las-
ter dayes. In that tyme (saith the Lorde)
I shalbe the God of al the famylie of Is-
rael / and they shalbe my peple.

Thus saith the Lorde. The peple of
Israel / which escaped sometyme the
swerde in the deserte: fownde fauour to
come vnto their reste. And euē so now shal
the Lorde shew himselfe vnto me beinge
in far

in farre partes sayng. I loue with a perpetual loue: wherfore I spread my mercy ouer the. I shal bylde the to be faste and suet/ on Virgen Israel. Thou shalt take vp and turne thy tympanyes agayn / & go forth merily leding the daunse. yet agein shalt thou plante vyny ardis in the hilles of Samary: and y hyne keepers shal plante singinge. And when the tyme shal come the keepers shal crye thowoute the mountaine of Ephraim Arise and let vs go vp to Zion vnto the Lorde our God: for thus saith the Lorde. Be glad and reioyse for Jacobs sake. Lye it forth euen at y head

By: of the gentyles. Preche/ singe/ and tel the. So was The Lorde will deliuer and save his people/ euen the remnant of Israel. Lo / I head ci shal bringe them agein from the north te of y regions/ and gather them together from gentes. the costis of the erth/ with the blynd and lame which ar amonge them/ with wome great with childe/ and with ther also that now be deliuered. And ther shalbe a great churche or company of the returners hither agein. They wente awaye wepinge: But I shal bringe them agein with solace. By the swete ryuers / a playne and ple: saunte straight waye where they shal not fonde. Hal I lead them for to returne.

For

For I wilbe Israels father. And Ephraim shalbe my firste begotē sonne. Hear ye Gentyles the worde of the Lorde: & tell it for the thoww the eylandis which stande so farre in sondre / sainge: He that had scatred Israel gathereth them to gither agein/ and shal kepethem as the herdes men his owne flocke. For the Lorde wil deliuer Jacob / and auenge him from a ful mighty hande. And they shal come and reioyse in the mounte Zion / and be encreased with the benefites which the Lorde shal geue thez / as wheat / swete wyne / oyle / flockes and herdes. And their hertes shalbe lyke a frutful freshe garden: netter shal they any more be hongrye. Than shal the mayde / and as wel y olde men as y yonge daunse ful merely. For I shal turne their weepy moorning into freshe gladnes / & comforte & chere the from their heynnes. Also I shal enbryme * fat of y priestis myndes w * fatnes / & my peple shalbe sated & filled w my benefites saith y Lorde. And yet thus also sayd y Lorde. The lamentable noyse of moornes & their bitter weping ascēdē vnto heuen: euen y voice of Rachel wepig for hir children / netter wolde she receyue any consolaciō for the / because they were clene gone captiued

But

But nowe saith the Lorde: peace and wepe
 nomore/ wype thy eyes: for thy paynful
 labours shalbe loosed vpon saith y Lorde.
 And they shal retorne from that cruel re-
 gion: but yet shal it be thy posterite that
 shal hope for this / saith the Lorde. For
 they be your chylterne that shal retorne
 into their owne region. Euen Ephraim
 goinge into captiuite did I hear verely
 thus complayninge. Thou haste chastis-
 sed me oh Lorde / being then lyke a wyld
 bullock/ but now shal I receyue thy nour-
 tering and disciplyne. But thou therfore
 now conuerte me/ and I shalbe conuerted:
 for thou Lorde art my God. Wherfore as
 sone as thou shalt conuerte me/ I shal re-
 pente me/ and anone as thou shalt make
 me to know my synne / I shal smyte my
 handis vpon my thighe. Verry shame con-
 foundeth me for my synnes committed in
 my yougthe/ which now greuouly obzay-
 se me to my grete peine. At this penitent
 complaynte of Ephraim/ I thought thus
 with my selfe/ saith y Lorde. Is not Ephra-
 im my goodly plesant chylde: Is he not
 my tender fayer whight sonne? I remēber
 him euen from the tyme of our firste com-
 municaciō: wherfore my very herte yam-
 merth & all my bowels ar moued vpon
 him.

Our con-
 uersion
 beginneth
 of
 God.
 a token
 of repen-
 tance

him. I wil gladly haue compassion vpon
 him saith the Lorde. Get the wel watchins
 ge ouerseers standing on highe: & take vns
 to the Harpe teachers and warners: and
 let thy herte attēde vnto the pathe of y
 same waye wherby thou muste walke.
 And retorne oh Virgin Israel: retorne vns
 to these same/ euen thy nowne cytes. How
 longe wilt thou erre oh straying bakslap-
 den daughter? For the Lorde verely shal
 make a newe thinge in this lande: the
 woman shal take hir husbonde in hir ar-
 mes. For thus saith the Lorde of powres
 the God of Israel. The tyme shal come y
 they shal saye in the lande of Iuda/ and in
 hir cytes aftir that I haue brought them
 agene / euen these wordes. The Lorde
 whiche is y fayer spouse of rightuousnes
 mought fauour & blesse the oh holy hill.
 For there shal herdemen & tylmē inhabit
 bothe Iuda and al hir cytes. For I shal sa-
 tisfye the hongry soule & replenēsshe euer
 y meke soule. When I herde this/ I cam
 to my selfe agene consydering as though
 I had waked fro a very swete sleape. Be-
 holde/ the tyme is come saith the Lorde/ y
 I wil sowe the house of Israel & the house
 of Iuda w man & beast. And the tyme shal
 come/ y lyke wyse as I was occupped in
 plucking

Use. it

hat is
chyl-
ein be
unif-
ied for
their fa-
thers
fawles

plucking vp by y^e roots / in scattering abro-
de / casting downe / destroyng / & scoutg
gethe: euē so shal I studye diligētly to dis-
fye / & to plante the / saith y^e Lorde. In these
dayes shal they nemoze saye. They were
our fathere y^e cite the souer grape / & yet
their children tith be chedged. For euery
man shal dye for his own synne. So
that euery man that eate the souer gra-
pe / his cytteth must be chedged. Ech of
the dayes shal come saith the Lorde / y^e
I wil smyte y^e a new baryen both with
the house of Israel & with the house of Ju-
da: not a flyr the baryen that I smete with
their fathere what tyme I toke them by
their handis and led them out of the lan-
de of Egypte: whiche my baryen & testa-
ment they broke / and I punished the shar-
pely / saith the Lorde. But this is y^e coue-
nant that I wil smyte with the house of
Israel after these dayes new speken of so
ofte saith the Lorde I wil gyfte my lawe
into their myndes / and wyte it in their
hertis / and I wil be their God / & they shal
be my peple: so that it shal not be cry mā
that shal teache his neighboure or his bro-
ther by menessing him sayng / knowlege
y^e Lorde: but euery mā shal knowe me fild
the lyste to the grettest / saith the Lorde / be-
cause

cause I wil be merciful to their wickednes
and neuer moze remember their synnes.
Thus spake the Lorde which gaue the so-
ne into the dayelight / and ordred y^e mo-
ne and starres to shyne in the night: whi-
che troubleth the sea that it swelleth vp
in to waues / whose name is the Lorde of
powers. Lyke as this lawe shal neuer be
taken away fro my sight / saith the Lorde:
euē so (I tell you) shal the seas of Israel
neuer cease / at any tyme neuer moze to be
a naciō before me. Also this sayd the Lorde.
As the heuē aboue cannot be mesured:
nether the foundations of the earth that be
vnder vs / serched: euē so / nether shal I
caste awaye al the seas of Israel for al the
thinges that they haue committed / saith
the Lorde. So the dayes shal come saith y^e
Lorde / that the cyte of y^e Lorde shal be en-
larged euē from the tower of Hananeel
vnto the corner gate in the walles / & from
thenceforth shal mesure be taken for the
right before it vnto y^e hill toppe of Gareb /
& shal so come aboute closing in Goatha &
al the vale where they cast their caries &
ashes or duste / & so forth al Semeroth vnto
y^e brook callid Cedron / & so fro thence vnto
y^e corner of the horse fayer gate agēste
the este: where the holy tēple of the Lorde
I. ii. shal be

shalbe sette. And this cite restored after this manner/shal nomore be beten downe nor destroyed for ever.

The .xxvii. Chapter

The sermone of the Lorde/ shewed to Jeremie the .v. year of Zedechias kinge of Iuda:whiche was the .viii. year of Nebuchadrezar. Than the hoste of the kinge of Babylon layd sege to Ierusalem. And Jeremie the Prophete was in holde in the utter warde which was at the kinges house of Iuda:wheryn Zedechias kinge of Iuda had caste him/ because he prophcyed thus. Thus saith y^e Lorde: Lo/ I shal geue by this cite into the handis of the kinge of Babylon/ and he shal take it. And kinge Zedechias shal not escape the handis of the Chaldes: but douteles shal be delyuered into the handis of the kinge of Babylon/ which shal speak with him mouth to mouth/ and shal beholde eche other face to face. And Zedechias shalbe led to Babylon/ there to continue til I viset him/ saith the Lorde. But if thou wilt nedis fight agēste the Chaldes: thou shalt fight infortunatly: Vnto the which accusation/ Jeremie thus answerde. It was the Lorde that spake vnto me on this manner: Lo Hananeel the sone of Sallum thy eames

eames sone shal come to the/ desyering y^e to redeme for thy selfe the felde whiche lyeth in Anathot/ because it pertayneth to the to bye it agene by y^e reason thou arte nexte of kinne. Than came Hananeel my eames sone according to the sayng of y^e Lorde vnto me into the utterwarde of the prison/ sayng: I praye y^e bye my felde which is in Anathot in the Lande of Benjamin: for it is thy right by the reason of nexte of our kin. Redeme it therfore I praye the. I know al this to be done by the Lordis commandement/ wherfore I bought this felde of Hananeel my eames sone which dwelled at Anathot. And I wayed him forth his money. euen. vii. sicles and .v. peses of syluer. And the writing made and sealed and witnes called to/ I wayd for the the money in the skoles: and receiued the coppe wherby I chalenges and possessed it. After this was it sealed according to the forme of the lawe and dewe order/ and rehersed with the coppe therof. And I delyuerd this coppe wherby I held it vnto Baruch y^e sone of Nerie/ sone of Niasie (Hananeel my eames sone being present before y^e witnesses whose names were writē in y^e instrument wherby I held it) al y^e Iwes at laste being by whiche sate

aboute vs in the sayd warde: cōmanding
this Baruch before them on this maner.
This is y^e Lorde of powers plesure y^e God
of Israel/ y^e thou receyvest this instrument
sealed wth this coppe/ & put it into an erthe
pote y^e it maye continew longe. For thus
hath y^e Lorde of powers / y^e God of Israel
decreed: That y^e houses / felde / & dynyars
dis in this lande / shalbe possessed agayn.
Wherfor I made my prayer to y^e Lorde af-
tyr y^e deluyeraunce of this instrument vnto
Baruch the sone of Neerie on this maner
sayng: Ah lorde God: lo thou art he y^e ma-
de heuē & erthe by thy mighty power & his
ghe strēgth & nothing is harde or of diffi-
culty vnto y^e. Thou doist mercy vpon thous-
sandis / thou rewardest y^e wikednes of the
fathers into the bosoms of their children
which ar borne after the. Thou art y^e great
& mighty God / whose name is y^e Lorde of
powers / great in counsel and infinite in
thought. Thy eyen beholde al the wayes
of man to reward euey man for his ow-
ne wayes & for y^e frutes of his inuencions.
Which hast done signes & wonders in the
lande of Egypte / as we wel knowe euen
vnto this daye / as wel vpon this same Is-
rael as vpon these men to magnifye thy na-
me as it is right great vnto this daye. And
thou

thou leddest forth Israel thy peple oute of
y^e lande of Egypt wth signes & wonders / wth
a mighty hande / a forthstretched arme &
great power. And gauest the the same lan-
de / as thou haddest sworn to their fathers
to geue them a lande flowing wth mylke &
honey. But whā they were come & had pos-
sessed it: they obeyed not thy voyce / nor
walked not in thy lawe: but what so euer
thou cōmandest them to do / y^e they did not.
Wherfore al these afflictions & plagues ar
come vpon the. Lo they come wth bulwarke
eue vnto this cite to take it / whiche ouer-
come with the swerde / hunger / and pestilence /
shalbe deluyerd vpon into y^e handes of the
Chaldeis whiche euen now fight so sore
agyst it. And what so euer thou hast sayd /
it shal come to passe / for lo / al thinges ar
present vnto y^e. And yet / thou Lorde God
not withstanding / cōmādest me sayng: cha-
lenge y^e thy felde / y^e money payd before wit-
nes / whā y^e cyte in y^e medeasoyn must come
into y^e handis of y^e Chaldees: Thā came y^e wor-
de of y^e lorde to me. Lo / I am y^e lorde God of
al thinges lyuinge: is ther any thing harde
vnto me? Wherfor thus cōmandeth y^e lor-
de. Lo / I shal betake this cite into y^e po-
wer of y^e Chaldees & into y^e power of Nebuchad-
rezar kinge of Babylō which shal take it.

For the Chaldees shal come & fight agens
this cyte and set fyre on it/and it shal be
burned with the houses in whose parlors
they burned sacrifices to Baal/and offred
to strange Gods/that they might the mo-
re prouoke me to anger. For whan y^e child-
derne of Israel and Juda had done al ma-
ner of synne in my sight euen fro their
youth. What els was it that they dyd
than prouoked me onely by the workis of
their owne handis/saith y^e lord? What
els was this cyte/than a prouoking stoc-
ke of my wrathe fro the daye that it was
bylde vnto this present hower. In whic-
he hower/I shal wel worthely take it a-
waye frome oute of my sight for the syn-
nes of the chyldeerne of Israel and Juda/
whiche they committed to anger me/both
they their selues/their kinges / their ru-
lers/their priestes/their prophetes/al Ju-
da/& the cytesens of Jerusalem. They tur-
ned their backes and not their face to me/
whan I taught them & warned them in ty-
me:nether gaue they eare to receyue my di-
scipline. They did set their idolls in y^e hou-
se consecrated vnto my name to pollute it.
They bylde highe places for Baal in
y^e vale of Benhinon their to consecrate
and to geue their sonnes and daughters
euen

euen to Moloch:whiche thinge I neuer co-
manded them/nether did it euer touche my
mynde/that I wolde thus drawe Iuda vnto
syn to committe these abominacions.
Quer this yet agein spake the Lorde God
of Israel/as concerning this cyte whiche
(euen yourselves being present) shal be
geuen vp into the hande of the kinge of
Babylon / the cyte (I say) first ouerco-
men with swerde/honger and pestilence.
So I shal gather them from al the regions
into whiche I had dispersed them in my
wrathe/furye/and great indignacion/and
shal bring thez into this same place/where
they shal dwell suer. They shal be my pe-
ple/and I their God.And I shal geue them
one herte/and one waye that they mought
feare me at al tymes. Which thinge shal
profit them & their chyldeerne aftir them.
Also I shal smyte an euerlasting couenāt
with them/that I wil neuer cease to do
them good/that I wil geue my feare into
their hertis/that they fall not frome/that
I shal delyght in doing them good/ye and
that I shal plante them in this lande in
very truthe with al my herte and with al
my soule. For thus sayd y^e Lorde/lyke as
I haue brought vpon this peple al this
great affliction:euen so shal I bringe vpon
J. D. them

them againe al maner of goodnes which I haue layd vpon for them. And their feldis shalbe possessed in this lande / which ye graunte now w^othely to be desolated & forsaken of man & beast / & to be brought into the handis of y^e Caldes. The feldis (I tell you) shalbe bought with money / instrumentis wyrtten ther vpon and sealed before witnes in the lande of Benjamin & round aboute Jerusalem / thoroughout the cytes in the deserte. For I shal bringe ageyn their captiuite / saith the Lorde.

The. xxxiii. Chapter.

Ageyne / the worde of God came vnto Jeremie / whyle he was yet in holde in the vtter warde / on this maner. Thus saith y^e Lorde which bringeth his worde to passe / the Lorde which accomplissheth his thoughtis and purposes / euen he whose name is the Lorde. Thou cryedst vnto me / and I answered the / and I expownded the great and highe thinges which were vnkowne vnto you. Thus (I saye) saith the Lorde God of Israel as concerninge the houses of this cyte & the kingis houses of Iuda to be thronedowne with ordinaunce and weapen / the caldes now coming vpon to wonne it / fillinge these houses with menis carions / whom I shal smyte

smyte in my wrath & fure / my face turned away fro this cyte for the multitude of their malice. For I shal close vp their woundes & heale them. I shal open them the trefure of peace and faithfulness: And I shal suerly bringe ageyne Iuda and Israel and restore them as they were before. And I shal purge them from al their wickednes committed agens me / and pardon al their synnes done so spyghtfully agens me: whereby I shal get me a blessed & glad name into my prayse and glorye amonge al the nacids of the earth which shal hear of al my goodnes shewed vpon them. For they shal feare and be astoned to se howe great goodnes and peace I shal bestow on them so louingly. Also thus saith y^e Lorde. And ageyne / there shalbe herde in this place which ye saye also shalbe turned into a wilderness / so that nether man nor beast shalbe in it / and in the cyte of Iuda / & withoute Jerusalem / which also shalbe desolate / so that nother man nor beast inhabit them / ther shalbe herde (I saye) y^e Boyce of men makinge mythe ioye & solace / euen the Boyce of the bydegrome w^h his spouse / & the Boyce of men singinge. Magnifye ye the Lorde of powers: for right good is the Lorde whose mercy endureth for euer.

The

Ther shal be herde the voyce of men know-
 leging God with giftis in the Lordis
 house. For I shal restore & captiuite of this
 lande into their olde state saith the Lord.
 Thus saith the Lord of powers. Ther
 shal be ageyn in this region nowe desola-
 te man and beste and in al hir cytes/in the
 cytes of the mountayns/of the playnes/
 & in the deserte/herdemēis lodges kep-
 inge their flockes: In the lande of Benia-
 min/in the felde of Jerusalem/& in the cy-
 tes of Juda/the flockes shal be numbred
 agene vnder the handis of & teller/saith
 the Lord. Beholde the dayes shal come
 saith the Lord/that I shal performe this
 goodnes whiche I haue promysed to the
 house of Israel & Juda. In these dayes & in
 that tyme/I shal bring forth the & rightuous
 se budde of Dauid whiche shal do equyte
 & rightuousnes vpon the erthe. In these
 dayes Juda shal be made safe/& Jerusa-
 lem shal dwell suerly. And he shal be called
 in hir/euen thus. The Lord our rightwis-
 nes. For euen thus promyseth God. The
 seed of Dauid shal not be withoute a man
 to sitte in the kinges seat of the house of
 Israel. The preistis also & the Leuites shal
 not lack a man to offer before me sacrifices
 to burne the sacrifice/ministringe & offer-
 inge

Cryste
 is that
 right-
 wyse
 budde.

ringe the slayne offeraunces euery daye.
 Also the worde of the Lord was shewed
 to Jeremy on this maner. If it be possible
 my couenant to be broken whiche I haue
 smytten with the daye & night: so that no-
 ther & daye nor & night folowe not in their
 tyme: so is it impossible my couenant to
 be voyde whiche I haue made w Dauid
 my seruant: & so not to haue a sonne raig-
 ninge in his seat. And euen lykewyse shal
 not my seruice lake Leuite and preiste.
 For as the starres of heuen cannot be cryste
 numbred/nor the sea sandes mesured/euen was o
 so shal I encrease the seed of my seruant & seed
 Dauid/my Leuites and ministres. Quere of Da-
 this yet came the worde of & Lord ageyn vnto
 to Jeremy thus. Understandest thou not the pre-
 what this peple saith: Ther be two kyn-
 redis (say they) whom & Lord hath cho-
 sen/and euen these same bothe hath he ca-
 st awaye (for to this is my peple brought order
 that they beleue themselves neuer to come of Me
 in together with the gentyles) wherfore chise-
 thus saith & Lord. If I haue not smitten
 a barge with & day & night. If I haue not
 geuen lawes to & heuen & erthe: the seed of
 Jacob & Dauid my seruant now shal I ca-
 st awaye/so that I receyue not of his ys-
 sue to be princes ouer the seed of Abra-
 ham

Sam/ Isaac and Jacob. For I shal repayer
their fall and be merciful vnto them.

The sermone which was shewed of
the Lorde vnto Jeremy (whan Nebu-
chadrezar kinge of Babylon/ with al his
hoste gathered from al regions of his lan-
de/ that were vnder his impery/ and al his
peple made bataile agens the Ierusalem/ a his
cytes borderinge aboute hir) one this ma-
ner. Thus commandeth the Lorde God of
Israel. Go and speke to Zedechias kinge
of Iuda/ a tel him: Thus saith the Lorde.
Lo/ I shal betake this cyte into the hande
of the kinge of Babylon/ whiche shal set
fyre vpon it: a thou thy selfe shalt not esca-
pe his hande/ but be led captiue a deliuer-
ed into his power. Thy eyen shal beholde
the present face of y kinge of Babylon/
a he shal speke vnto the/ mouth to mou-
the: a thou shalt thou come to Babylon.
But yet hear the worde of the Lorde (Zede-
chias kinge of Iuda) Thus y Lorde telleth
the. That thou shalt not be slayne with
swerde/ but thou shalt dye in peace. For
they shal burne y in the fyre/ as they burne
te thy fathers y kinges thy predecessours.
And shal gene the thy moorning turne/
sayng. Ah Master. For this counsel haue

I taken

I taken saith the Lorde. And the Propete
Jeremy spake vnto Zedechie kinge of Iu-
da al these sayngs at Ierusalem/ whan the
kinge of Babylons hoste layd siege to Ier-
usalem and to al the other cytes of Iuda
that were left/ as to Iachis and Azecah
whiche yet remayned of y stronge defens-
ed cytes of Iuda. The sermone whiche y
Lorde shewed to y Propete Jeremy/ af-
tir y Zedechias had made a lawe w al the
peple of Ierusalem: that lybertye a freedom
shuld be proclaymed/ so that euery man
shuld set fre go his bonde seruāt y were he-
brewes/ both man a woman/ a no it we
to suffre his bether to be his bondeman.
And al y rulers w the hese peple y moued
this bargey/ consented that euery man
shulde set go free both bonde man and wo-
man/ and nemoze to be lordis ouer them.
And agreyng to this lawe/ they obeyed a
consented/ sending thez forth fre. But af-
tirwarde they repented them/ and plucked
their bonde men a mayde seruantis home
ageyn whom they had set go free/ a called
them ageyn into bondage. For the which
cause y worde of the Lorde was shewed fro
him vnto Jeremy thus. Thus saith y Lorde
god of Israel. I made a couenaunt with
your fathers whā I led the forth of y lande
of Egyt

of Egypt/that they shulde nomore lyue
in bondage/with these wordis. At the se-
uen years ende/let euery man let go free
his bonde servant that is an Hebrew and
bought/after he hath serued vi. year / let
him go free. But your fathers obeyed me
not: yet hearkened to me. And ye were
not returned/doinge that iuste and right
was in my sight/ euery mā proclayming
freedome to his neghbour/smyting y^e bar-
gyn in my p^resence/ euen in the tēple whi-
che beareth my name. But your myndis so-
ne chāged/ye haue defyled my name/eue-
ry mā callinge home agein/his bonde mā
& mayde whom ye had once let go free at
their owne lybertye. Wherfore this is the
lordis plesure/saynge. ye obeyed me not/
whan eueryman proclaymed lyberty to
his brother & neghbour/wherfor I mysel-
fe shal call you vnto a lybertye saith the

Ther y^e lord: eue into y^e lybertye of the swerde/pe-
te of cōstelence & hunger. And I shal despyer you
uenātes forthe to be vexed of al naciōs of y^e erthe:
to be cōuen these men which haue brokē my bar-
firmed gen not obseruing the wordis of the coue-
thenbo nant smiten in my p^resence (the bullok
the w^h cleft in twayn): & the goinge thorow be-
tweene the partes therof solempnly done)
getyls euen the rulers (I saye) of Iuda/ y^e rulers
of

of Jerusalem with their geldid men/ the
priestis and al the peple of y^e lande which
passed thorow betwene the two sydes of
this bullok/ I shal betake into the power
of their enemies which longe to drawe ou-
te their hertis. And their karions shal be
meat for the foules of the ayer & beaustis
of the erthe. And as for Zedechias kinge
of Iuda & hir rulers/ I shal despyer them
into their enemies handis which th^rste for
their lyfe/ euen into the handis of the kin-
ge of Babylons hoste: whiche nowe gois
the awaye from you/ but at my becke/
(saith y^e Lorde) he shal retorne vnto this
cyte/ which wone and taken/ they shal set
on fyre. And the cytes of Iuda/ I shal leue
desolate noman to inhabit them.

The. xxxv. Chapter.

The sermon shewed of the Lorde vnto
to Jeremy/ in the raigne of Joachim
the sone of Josias kinge of Iuda/ on this
maner. Go to the house of the Rechabites/
and call them forth/ and bringe them to
the house of the Lorde into some of y^e reue-
strys / and geue them wyne to drinke.
Then toke I Jazaniā the sone of Jere-
my the sone of Habaznie/ and his brethren
he with al his chylde and al the famy-
lye of y^e Rechabites/ & brought them to y^e
house

house of the Lorde into the reuestrye of þe chylterne of Hanan sonne of Igdasie the man of God/whiche reuestry was by the reuestry of the rulers: this was ouer the Vestry of Maasie sonne of Sallum cheife of the trefure house. And I set befoze þe sonnes of the famylve of the Rechabites/ tankardis ful of wyne and cuppes/ and bad of the them drinke wyne. And they answerde/ we ccha: drynke no wyne. For Jonadab our father tesfa the sone of Rechab commanded vs sayng. her re: Drynke neuer no wyne / nother you nor þe iii your sonnes. Bilde no houses/ sowe no corke of ne: Also ye shal nether plante nor possede he kin any bynyardes: but dwel ye in tentis al is ca: your lyfe þe ye may lyue longe vpon þe lande wþer yn ye be strangers. Wherfoze we obayed the comandement of Jonadab the sonne of our father Rechab in al that he bode vs / so þe nether we/ our wyues/ our sonnes nor daughters drynke wyne al our lyues/ nor bylde vs houses to dwel yn nother haue we bynyardes nor corne feldis amonge vs: but dwel in tabernacles obayng & doing to our power al þe our father Jonadab bode vs. But now it chaunced so/ þe whan Nebuchadrezar kinge of Babylon cam vp into this prouince/ we comyned togither saynge. Let vs go to Ierusalem

Of Jeremy the Propheete Ho. lxvi.
 sem þe we mought scape þe hoste of þe Chaldees & Assyriids. Wherfoze we dwel now in houses here in Ierusalem. Thā came þe worde of þe Lorde to Jeremy sayng Thus saith the Lorde of powers þe god of Israel. Go & saye vnto al Iuda & to þe cytes of Ierusalem. Wil ye receyue no disciplyne þe ye might obaye my wordis saith þe Lorde: The wordis of Jonadab/ sone of Rechab commanding his chylterne to drynke no wyne standefaste/ for they drynke non vnto this daye/ but obayed þe precept of their father. But I myselfe haue spokē to you both erly rysing & diligētly warning & yet obayed ye not me: ouer al this/ I sent you al my seruātis/ þe prophetis/ both erly rysinge/ ouer sendinge & saynge. Come ageyn (I praeie you) eue ry mā from his own yl waye & turne your myndes into a better state/ & go not thus awaye aftir strāge goddis to worship the þe ye might abyde stil in this lande whiche I gaue you & your fathers: but ye gaue no eare nor obayed me. The chylterne of Jonadab/ sone of Rechab kept faste their fathers precepte whiche he gaue thez: but this people obayed not me. Wherfoze þe Lorde God of powers the God of Israel comandeth me thus to saye. Lo/ I shal bringe al thas flē: idis vpon Iuda & vpon al the cytesens
 K.ii. of Ierusalem

of Jerusalem/which I haue decreed agaynste them. For I spake to them / But they obeyed me not. I called them / But they answered not. Then sayd Jeremy vnto the familye of the Rechabites. Thus saith the Lord of powers the God of Israel. For ye obeyed the commandment of Ionadab your father & kept al his preceptis doing after al that he bode you: therfore thus saith the Lord of powers the God of Israel. The flock of Ionadab sonne of Rechab shall not be withoute a man to continue and stande in my presence for euer.

The fourtenth yere of Joachim the sonne of Josias Kinge of Iuda: thus did the Lord his worde vnto Jeremy sayng. Take the a grete booke and wyte therein al the sermons which I haue spoken vnto the to be preached vnto Israel / Iuda / and to al nacions: sence I begane to speke with the in the raygne of Josias / vnto this present daye: If peradventure yet the house of Iuda hearing / al these afflictions which I purpose to do to them / turne euery man from his euil waye / & I forgeue them their wykednes and synne. Then Jeremy called to him Baruch the sonne of Nerie: And Baruch did wyte in the booke / at the mouth

Of Jeremy the Propete. fol. lxxvii
mouth of Jeremy al the sermons of the Lord spoken vnto Jeremy. And Jeremy commanded Baruch sayng. It is not suer for me to come into the house of the Lord. Go thou therfore / and rede this booke wyten of my mouth / the very wordis of the Lord / al the peple hearing it in the daye of the faste / and al Iuda hearing it to / ye & euen vnto them to that are comen hither from their cytes. Shall thou rede the. If peradventure they wil submitte their prayers vnto the presence of the Lord / & so retorne euery man from his euil waye. For grete is the wrathe & indignacion ordered of God for this peple. Then did Baruch the sonne of Nerie to his powr al that Jeremy the Propet commanded him reding of the booke the sermons of the Lord / in the house of the Lord. And this was done the fyfte yere of Joachim sonne of Josias Kinge of Iuda in the nyenthe moneth whan they commanded al the peple to faste to please the Lord: as wel the peple of Jerusalem as them that came thither from the other cytes. Then did Baruch rede on the booke / Jeremies sermons at the house of the Lord / standing in the Vestry of Gamarie sonne of Saphan the scribe: which Vestry is by the ouer Vestry before the newe doore

It was
nouen
by.

of the temple / al the peple hering them.
 And when Micheas / sone of Gamarie the
 sone of Saphan had herde al the sermons
 of the Lorde oute of the boke: He wente
 downe to the kinges house vnto the scriy-
 bes counting house. For ther sate the ru-
 lers / Elisama scriybe / Dalias sone of Se-
 mei / Elnathan the sone of Achbozi / Ga-
 marias sone of Saphan / Zedechias sone
 of Hanany with al the rulers. And Mi-
 cheas tolde them al the sermons whiche
 he had herde of Baruch red out of the bo-
 ke / al the peple hearing. And al the rulers
 sente Jehudi the sone of Nathany sone of
 Salamy sone of Chusi vnto Baruch on
 message saynge. Take the boke in thy han-
 de where vpon thou reddest / the peple he-
 ring the / and come thy wais with me.
 Then toke Baruch the sone of Nery the
 boke in his hande and came to them. And
 they sayd vnto him. Sit downe (I pray
 the) and rede / and let vs here them .
 And Baruch red thez / they herkening ther
 vnto: And when they had herde al these
 sermons / they wer astonned one gasping
 vpon a nother / sayng vnto Baruch / Vere-
 ly we shal shewe y^e kinge al these wordis.
 And they asked Baruch thus. Tel vs I
 pray y^e how thou wrotest al these sermons
 of his

of his mouth? Whom Baruch answered.
 He spake the to me with his owne mouth /
 whiche I alone being wth him receiued with
 my penne into this boke. Then sayd y^e ru-
 lers vnto Baruch. Go & hyde y^e with Jere-
 my so that no man knowe where you be.
 And these rulers went in to y^e courte to the
 kinge leuing y^e boke in Elisams y^e scribis
 studye / & tolde al the sermons vnto the kin-
 ges presence. Then sente y^e kinge one Je-
 hudi to fetch y^e boke: whiche brought fro-
 me Elisams the scribis study: and Jehudi
 had red it / bothe the kinge himselfe & al the
 rulers present hering it. The kinge then
 abode in his wynter house: for it was
 then nouembry: and ther was a grete fyer
 before him: And whan Jehudi had red
 thre or fower leues / the boke was cut
 in pesis with a penne knyfe and caste in-
 to the fyer vpon the harthe tyl al the bo-
 ke was brente vp: notwithstandinge yet
 in the mene ceason / they nether fered nor
 cut their clothes / nother the kinge him-
 selfe nor his seruantis when they had her-
 de al these sermons. But Elnathan / Da-
 lias / and Gamarias made intercession to
 the kinge that the boke shulde not haue
 had ben brente / but he herde them not:

But commanded Jerachmiel the sone of Samelche / Sarie the sone of Ezriel and Samanie sone of Achdiel to take Baruch / & wrote it / & Jeremy the Propheete to. But the Lorde had hid them. Then came the worde of the Lorde to Jeremy / after the kinge had brette the booke with the sermons which Baruch had writen at the mouth of Jeremy. The worde of the Lorde came to Jeremy on this maner. yet agene take the a nother booke / & wryte in it al the forsayde sermons which were in the booke before: which Joachim kinge of Juda brette: And tell Joachim kinge of Ju. 8a. Thus saith the Lorde: Thou hast brette this booke / thus reuolunge in thy mynde. For what entent haste thou wryten in it this mater: that the kinge of Babylon shal come / & subuerste this lande: & that he shulde leue it desolate bothe man & beast: Wherefore the Lorde saith as concerning Joachim kinge of Juda. There shal none of his stocke sit in the sete of David. His carcase shal be caste agenste the heat of the daye & colde of the night. And I shal loke vpon the wickednes both of him / of his sede / & of his seruantis: and bringe vpon them & the inhabitours of Jerusalem and vpon al Juda / al that grete affliction which I tolde

the

the before / albeit they herde me not. Then Jeremy toke a nother booke / and gaue it to Baruch the scribe sone of Ner / which wrote in it at Jeremies mouth al & sermons of the same booke that Joachim kinge of Juda had brette: moreover there were added vnto them moo then before.

The. xxxvii. Chapter.

Zedechias the sone of Josias / made kinge of Nebuchadrezar kinge of Babylon / raigned ouer the lande of Juda / in the steede of Iechonias sone of Joachim sone of Joachim. But nether he / nor his seruatis / nor the peple of the lande obeyd the sermons of the Lorde which he spake by Jeremy & Propheet. Nethelesse yet was kinge Zedechias fayne to sende Iehuchal sone of Sefemy and Zephaniah sone of Maasy prieste vnto the Propheet Jeremy / that they shulde say to him. Praye for vs vnto our Lorde God we beseeche the. For Jeremy wente frely amonge the peple / not yet put in prison. But now was Pharaous hoste come out of Egypte: whō when & Caldeis nowe layng sege to Jerusalem perceiued / they went backe from the cite. And then was the worde of God shewed vnto Jeremy the Propheet on this maner: Thus saith the Lorde God of Israel: These

K. B. se

se thingis shal ye answer the kinge of Iu-
da whiche sente you to enquyre it of me.
Beholde pharaous hoste whiche came
forthe to helpe you / shal turne home agen
into Egypte: and the Caldes shal come
hither agen / and wyll and take this cyte
and set fyre on it: for so saith the Lorde:
Let it not synke in to your hertis to thin-
ke thus. Nowe at the Caldes douteles go-
ne awaye from vs. for I ensuer you they
shal come agene. for albe it / ye had slay-
ne al þe Caldes hoste þe fightith yet agen-
ste you / so that very fewe of them / & that
wounded to / had ben yet leste eche man
in his tente / yet shulde these ryse & bur-
ne vp this cyte. And when the Caldes ho-
ste was remoued frome Jerusalem for fe-
re of the Egyptians hoste: Jeremy went
oute of Jerusalem to go vnto the lande
of Benjamin to set an order among his
kynnsfolke. And when he came to the gate
called Beniamins gate / ther was a cer-
tayne man / chief of the warde or watche
called Jerias sone of Seleny the sone of
Hanany / whiche toke him imputing vnto
him that he wolde haue slypte from them
to the Caldes. Whiche thing Jeremy sayd
was false / sayng I entended no thing les-
se then to fle to the Caldes. Whom Jerias
wolde

wolde not beleue: but toke Jeremy and led
him vnto the rulers. And the rulers being
angry with Jeremy / beit him & thrust
him into presone at Jonathan the scribes
house: for this man was the leif tenant of
the presone. And so was Jeremy let downe
into a depe donge and there layed in stoc-
kis a longe ceason. Then sente kinge Ze-
dechias & called him forth to him asking
him secretly at home in his house sayng:
Thinkest thou þe this besegynge of this
cyte now in doing is done of the Lorde?
And Jeremy answerde: ye. adding also / þe
thou shalt be deliuered into the handis of
the kinge of Babylon. And ouer this / Je-
remy sayd vnto kinge Zedechias: What
haue I offended ether the / or thy seruans
is / or this peple that ye haue thus caste
me into presone: Where be your prophes-
tis that tolde you: the kinge of Babylon
shuld not come agens you / nor yet once in
to this lande: Now therfore herken my
lorde the kinge / hear my petition I besee-
che your fauour / that ye commande me
no more to be led agen to the howse of Jo-
nathan the scribe / lest I there dye. Then
kinge Zedechias commanded Jeremy the
prophete to be shutte but in þe fore entry
of the

of the prison/ and to be geuen him euery
daye a lytel cake of brede with the oute any
other soden or rosted mete till al the brede
in the cyte were consumed. Then ther laye
Jeremy in the entre of the prison.

Then Saphathias sone of Mathan/
Godolias sone of Passhur/ Iuchal
sone of Salanie/ and Passhur sone of Ma
lechy the rulers/ vnderstoning Jeremyes
sermons spoken vnto the peple in this sen
ce: Thus saith the Lorde/ who so euer Mal
abyde styll in this cyte / shal dye ether w
swerde/ or hunger/ or pestefence. But who
so go forth vnto y^e Caldres Mal lyue & sa
ue the selfe synning their lyfe as a proue.
For thus sayd the Lorde. This cyte Mal be
geuen vp in to the handis of the kinge of
Babylon whiche Mal take it. Wherefore
these rulers sayd vnto the kinge: let this
man be put to dethe we praye you. For by
this meanes he bothe slacketh the handis
of the soudyers and discourageth the men
now redy to fyght leste in this cyte/ & dis
corageth al the peple whyle he precheth
siche maner sermons. For he nether se
keth peace for the peple but rather dethe.
Then answerde kinge Zedechias. Lo he
is in your handis / for your kinge may
not

not denye you any siche thinge. Then to
ke they Jeremy & caste him into the donge
of Malchy the sone of Hamalech whiche
before was in the fore entyre of y^e prison.
And they sete downe Jeremy w ropes into
a dongen wher was no water but myer.
And Jeremy was rolled & set faste in the
myer. And when Abdenieche y^e Ethyope/
a gelded man & offycer in y^e Kingis house
herde that they had caste Jeremy into this
dungen/ he wente fro the Kingis place &
spake to the kinge whiche then chaunced
to sit in iugemēt in Beniamyns gate/ the
se wordis: Lorde my kinge/ it is not right
wysely done y^e these men haue done to Je
rmy y^e Propete in that they haue caste
him in to this dongen/ for he shal stoue in
this same place for hunger/ sith ther is no
brede leste in y^e cyte. Then the kinge bode
this Abdeniech the ethiope sayng: Take
w the fro hēce at thy plesure xxx. men/ &
pluck vp the Propete Jeremy from oute
of the dongen ere he dye. Then toke Abde
niech these men with him/ and wente to
Hamalechis house/ where vnder an aune
by he gote olde clowtis and raggis/ and
sete them downe to Jeremy with cordis
into the dongen. And Abdeniech y^e Ethio
pe called to Jeremy bidding him put these
roten

rope clowtis vnder his armeholis betwe-
ne the rope and his bodye. And Jeremy so
did/and then they lifted him vp and drew
him oute of the dongen/and then he abode
still in the fore entrie of the prison. Then
sent kinge Zedechias and called the pro-
phete Jeremy before him vnto the thyrde
warde whiche was by the house of y^e Loz-
se. And y^e kinge sayd to Jeremy. I will as-
ke the a thinge/so y^e thou hydest nothing
fro me. And Jeremy answerde Zedechias.
If I tel it the/thou wyllt suerly slay me.
And if I geue y^e counsel/thou shalt not here
me. Then kinge Zedechias made an othe
secretly to Jeremy in these wordis. As be-
rely as the Lozde lyueth / euen he whiche
hath made vs these soules: I swere that
I wyll not slaye the: nether wyll I deliuer
the into the handis of these men that thinke
for thy lyfe. Then sayd Jeremy vnto
Zedechias. Euē thus saith the lozde God
of powers y^e God of Israel: If thou go for-
the at once with oute any stoppe yelding
thy selfe vnto the princes of the kinge of
Babylon: thou shalt saue thy lyfe: & this
cyte shall not be brented wth fyre / & thou
shalt be safe wth al thy house. But if thou
wilt not fle to y^e kinge of Babylons pryn-
ces: this cyte shall be geuen vp into y^e han-
dis of

dis of y^e Caldees which shall set fyre on it.
And thou thy selfe shalt not escape their
handis. Then sayd Zedechias to Jeremy.
I feare these iwes which are fled al redy to y^e
Caldees lest I be betrayed into their handis
and they laugh me to scorn. Jeremy an-
swerde/they shall not betraye y^e. Beleue (I
praye y^e) the voice of the Lozde whiche I tell
the/ & thou shalt be wel ynoughe and haue
thy lyfe. But if thou refuseth vtterly to go
forthe: euē this thing hath y^e Lozde shew-
ed me. So/ al y^e women lefte in y^e kingis
house of Iuda/ shall go forthe to y^e princes
of the kinge of Babylon: for they are per-
suaded y^e thou art deceyued in y^e thou tru-
stest so muche y^e men whiche haue ruled the.
They/ in whom thou didst put al thy tru-
ste/ haue set thy fete faste in y^e myer to leue
y^e be hynde. Wherefore/ al thy wyues with
their chyldeyn wyll fle to the Caldees: and
thou shalt not escape their handis. For
thou shalt be takē captiue in y^e kinge of Ba-
bylons handis/ & thy cyte brented. Then sayd
Zedechias vnto Jeremy. Let not mā knowe
these thingis / & thou shalt not dye. But
if y^e rulers perceyue y^e I haue comoned wth
y^e / & so come to y^e / sayng: Tell vs (we praye
the) what wordis thou hast addid wth the kin-
ge/ bid nothing fro vs/ & we wil not slaye y^e
asking

asking what the kinge sayd to the: thou shalt answer the: I made my supplicacion vnto him/ sithe I am thus caste awaye/ praying the kinge that I might nomore be ledde agen to Jonathas his house lest I there dye: Then came the rulers to Jeremy asking him/ & he tolde them al as the king had commanded him. Whom as sone as he had thus answerde/ they helde their peace. For they knewe nothing of the matter. Then abode Jeremy still in the trye of the prison vntil y same daye that Ierusalem was taken. And al this was done whyle Ierusalem was in beseging and taking.

The. xxxix. Chapter.

Decem **672.** **I**n the nynthe yere of kinge Zedechias of Iuda the. x. moneth came Nebuchadnezzar kinge of Babylon with al his hoste vnto Ierusalem and beseged it. And in the. vi. yere of Zedechias the. iiii. moneth the nynthe daye of the moneth he broke in to the cyte/ and al the rulers and cheiftens of the kinge of Babylon came in and sate downe together in iugement in the open gate/ as Mergal/ Barezar/ Samgarnebo/ Sarsechim/ Rabaris/ Mergal/ Sarezar/ Rabmag/ with al the other kingis of Babylons rulers and capitayns. Whom whan Zedechias kinge of Iuda sawe:

sawe: he with al his hoste fledde & couayed themselves oute of the cyte be night thorow y kingis backe outcharde & so thorow at a prey gate betwene two wallis/ and went forth toward the deserte. But the Caldes hoste persued vpon them/ and toke Zedechias in the playne of Jericho/ and brought him to Nebuchadnezzar king of Babylon in Riblatham in the londe of Hamathe. Where the kinge layd sore to Zedechias his charge in iugement. And Zedechias sonnes slayne in the sighte of their father in Riblatham/ the kinge of Babylon (after he had slayne also al the nobles of Iuda) he put out Zedechias eyes: & his fete bownde together/ sente him to Babylon. And the kinges palace with y wother comens houses/ the caldes bent vp/ and threw down the wallis of Ierusalem. And the peple left in the cyte/ with them to that fled to him for socour the reste of the comens/ Nebuzaradan chieften of y hoste translated vnto Babylon. But the raskal & poore forlorne wretches this Nebuzaradan chieften lefte still in the londe of Iuda/ and diuyded amonge them the bynyardis and feldis the same tyme. But Nebuchadnezzar kinge of Babylon/ as concerninge Jeremy / commanded Nebuzaradan

And their cheiften on this maner. Take him to the and be fauourable to him/ and se thou doiste him no harme/ but what so euer he asketh of the/ let him haue it. The Nabuzaradan the archeiften of the hofte/ Nebusafban chieftien of the geldemen & Mergal Sarczer chief auditour w al thother officers and rulers vnder the kinge of Babylon/ sente & called Jeremy frome the centrye of the prifone and comitted him vnto Gedolias fene of Ahicam fone of Saphan that he fhulde take him home to his house/ and fo he dwelled and continued still abrode amonge the peple. But whyle Jeremy was fute in the ctry of the prifone/ the worde of y^e Lorde was fhewed him on this maner. Go & tel Abdenemelech the ethiope: Thus faith the Lorde of powres y^e god of Israel. Beholde I fhall bringe to pafse my purpofe right fharpe furely & nothing plesant whiche I haue decreed vpon this cyte euen this fame daye/ thou feing it: In whiche daye/ yet wil I deliuer y^e/ faith the Lorde: fo that thou fhalt not come into the handis of these men whom thou fearest fo myche. Windowed I fhall prefere the frome the fwerde fo that thy lyfe fhall be a proue vnto thyfelfe becaufe thou doift truft in me faith the Lorde.

The

The argument of the xl. Chapter.

This Chapi. with certayn other folowing declareth the miserable ende of the cite nowe taken and the peple ouercome. For the ingracious reamnant wer so tossed aboute and difcorded amonge them felues one betrayng a nother: that the prophecy of Moyses as the Lorde thretened them was now verified on the/ euen this: That they fhulde be ouercome and led captiue into their enymies lande: he wolde persecute them still with fwerde.

The xl. Chapter.

Now the Lorde dealt with the Jeremy after that Nabuzaradan archeifte of the hofte had deliuered him from Bania/ whither he had led him downe among al the other captiues of Ierusalem and Iuda. This Nabuzaradan called Jeremy vnto him faying. Thy Lorde God testified feruently this fame calamite to fal vpon this place: wherfore the Lorde hath brought it vnto them & fynifhed it accordge to his worde/ becaufe ye sinned agest the Lorde & obeyed not his voyce: Wherfore this myfery is chaunced vnto you. Now therfore/ fo: I loose thy bondis whiche at now vnto thy handis: and if it please the to go with me to Babylon/ come: for I wil chouriffe the & se thou wantest nothinge. And if it lyke the not to go w me:

me: abyde here stil. Beholde al this lande is at thy pleasure/ dwel in it where it lyke the best/ and it lyke the not to dwel a broode a lone: go dwel with Gedolias sone of Ahikam sone of Saphan whom the kinge of Babylon hath made gouernour ouer the cite of Iuda/ and abyde with him amonge the peple/ or els wher so euer it please the. And the archeistey of the hofte gaue him mete and drinke and rewardis & letc him go. Then wente Jeremy vnto Gedoliam sone of Ahikā vnto Masphat/ and dwelt with him among the other peple lefte in the lande. And when it came to the ears of al the pety capitayns in Iuda dispersed with their felowes thorow the fildes that the kinge of Babylon had made Gedolia son of Ahikam ruler of the lande/ and that men women and chyldeyn with the pore men of the lande whiche wer not led captiue to Babylon/ al shuld be vnder his donunyon: they came to Gedoliam in Masphat. Ther came Ismael the sone of Natanie/ Johanna and Jonathan sonnes of Lare/ Saraias son of Chanhumeth/ and the sonnes of Ephai the Metophatite/ Zemeias sone of Maachathi with their felawes. And Gedolias sone of Ahikam sone of Saphan swore both to them and to

Of Jeremy the Propheete. fo. lxxv. to their felows in this maner. Fere not to serue the Caldees/ dwel ye stil in this lande/ and serue the kinge of Babylon/ & ye shal prosper. For I meselfe lo/ dwel in Masphat to gouerne and be hed in the Caldees name to answere & to contente who so cometh vnto vs. Go ye therfore and gather your grapis to make wyne/ gather yn your whete/ corne/ and oyle/ and lay it vp in your garners/ & dwel stil in your townes whiche ye holde. Then al the Iwes being among the Moabites and Ammonitis in Idumea & in al these regions vnderstandyng that the kinge of Babylon had geue Gedolia sone of Ahikam sone of Saphan to be ruler of the reanmant left in Iuda retourned from euery place whither they had fled before/ and came into the lande of Iuda vnto Gedoliam in Masphat and gathered grapis and grete plenty of corne. Then came Johanna the sone of Laree and al the pety capitayns dispersed thorow the region vnto Gedolias in Masphat sayng vnto him: knowst thou not howe Baalis kinge of Ammon hath sent Ismael sone of Nathan to slaye the? And yet Gedolias beleued them not. And Johanna sone of Lare sayd vnto Gedolias preuily in Masphat these wordis: Wilt thou

thou that I go and slaye Ismael sone of Nathanie so y none be aware of it: wherfore shulde he slaye the and the Iwes also whiche be gathered vnto the/ to scatter the awaye and so the reste of Iuda vtterly to peryshe: And Gedolias sone of Ahikam sayd vnto Johanna sone of Care. Se thou doist it not/ for they be but lyes that are tolde of Ismael.

In the seventh moneth came Ismael y sone of Nathanie sone of Elisame/ whiche was of the kingis blode w the gretest aboute the kinge & with x. mo of their conspyred complices vnto Gedolias sone of Ahikam in Masphat where they sate downe to meate altogether. And Ismael the sone of Nathanie start vp with his. x. conspyred complices that were w him/ and smote Gedolias sone of Ahikam sone of Saphan with his swerde. And so slew they him whom y king of Babylon had made ruler of the lande. And Ismael also slew al y Iwes that were with Gedolias in Masphat and the Chaldees ther lefte to assiste him. And it came to passe y the nexte daye folowing the deth of Gedolias whiche yet was kept secreete: ther came certain men frome Sichem/ fro Silo and

Of Jeremy the Propete Ho. lxxvi. to and Samary. lxxx. in nowmber their heads clipped/ their clothes cutte al sadde & careful bringing gistes & sence in their handis to offer them vp in the house of y Lorde. And Ismael the sone of Nathanie goyng forth of Masphat met them comynge a grete pise wepyng. And when he met them/ he sayd: Go your wayes to Gedolias sone of Ahikam. And whē they were comen into the mids of the cite: Ismael sone of Nathanie with his conitured slew them by the middis of the dyke or laske. And amonge these. lxxx. mē: there were ten that sayd to Ismael: slay vs not/ for we haue tresur in the felde / bothe whete/ barley/oyle and honey. Then he spared them/ and slew them not with their brethren. And the lake into whiche Ismael threw the bodys of the slayne whom he slew for Gedolias sake/ was y same whiche the kinge Asa made for fere of Baase kinge of Israel/ y same lake Ismael filled with the carkasis. And he led away captiue al y reste of y peple/ as the kinges daughters w al the peple lefte in Masphat: ouer whom Nebuzaradan tharehieften had set Gedolias ruler. And Ismael toke the & went his waye to go to the Ammonitis. Then Johanna the sone of Care & al the

pety capitayns ouer the cōpany hering al this mischiefe that Ismael had done/ toke al their company and wēt forthē to fight with Ismael sone of Mathany/ and fowndē him at y^e waters of Rabim whiche ar in Gabaon. And when al the peple lēd captiue with Ismael sawe Johan the sone of Laree with al these pety capitayns and their company / they wer glad. There brought they agen al the peple that Ismael had caried frō Masphat/whiche retourned/ came to Johan y^e sone of Laree. But Ismael escaped with. viii. of his cōiured frō the face of Johan/ & wente to thāmonitis. Then Johan sone of Laree & al his capitayns/toke al this reste of the peple whō they reskewed & toke from Ismael caried frō Masphat aftir the dethe of Gedolias/ whiche were men valeant in batail/ their wyues / chylidren and geldedmen whom they brought agen from Gabaon/ & went & sate downe in Geruth Chimham which place is by Bethlehē / intending so to go forthē into Egypte for fere of the Caldes/ whom they fered for this cause/that Ismael had slayne Gedolias sone of Ahikā/ whō the kinge of Babylon had made ruler and ouerseer of the lande.

The. xlii. Chapter.

Then

Then came al these gonerners / as Johan sone of Laree/ Jezanias sone of Hosie & al the peple from the leste to the moste sayng vnto Jeremy the Propete. Here our petition (we beseeche y^e) that is/pray for vs vnto thy Lorde God for al this remnaunt here leste of so many / which ar now very fewe (as thou seist vs) that thy Lorde God wolde shew vs what waye we mought go/and what we mought do. Whom Jeremy the Propete answered. I haue herde you effectuously. Lo/I shal pray vnto your Lorde God according to your desyer. And what so euer the Lorde answer you/I shal shew it you/ hyding nothinge from you. Then sayd these men vnto Jeremy. The Lorde of trouthe and faithe be our witnes/if we do not aftir euery worde which thy Lorde God shal answer concerninge vs / be it good or yll. The voice of our Lorde God vnto whom we sende the/we shal here:that we mought prosper if we obaye the voyce of our Lorde God. Aftir x. dayes the worde of the Lorde came to Jeremy. And then he called Johan the sone of Laree and al the headis of the cōpany that wer with him/ with al the peple from y^e leste vnto the moste & tolde them. Thus spake y^e Lorde God

L. v. of Is.

The .xlii. Chapter.

of Israel vnto whome ye sente me to laye forth
your prayers before him. If ye wyl dwell
stil in this lande / I shal encrease you & not
destroie you / plante you / and not pluck /
you vp by the rotis. For I am wel apayed
and peased as touching the affliction whi
che I decreed vpon you. Here nomore the
kinge of Babylon / whom ye yet fere / and
nede not saith the Lorde. For I shal be wi
the you to saue and delyuer you from his
hande. I wil forgeue and be merciful vnto
you & bringe you agen into your owne
lande. But if ye wil not set your myndis
at rest to dwell stil in this lande / not obey
ing the voyce of your Lorde God / sayng
let vs not abyde here / but go into y^e lande
of Egypte / where we shal se no warre nor
here of any pealis to batayle / nor suffer
any hunger / ther let vs dwell. Wherefore
here the worde of the Lorde ye remnant
of Iuda. Thus spake the Lorde of powres
the God of Israel. If ye be ful bent to go
into Egypte / ther to be in exyle: it shal co
me to passe that the swerde whiche ye now
fere shal ouer take you in Egypte: and the
hunger that ye here fere / shal cleue vpon
you euen into Egypte / there to dye. For
as many as shal sette their faces ferme
ly bent thitherwarde there to ease their
exyle

Of Jeremy the Prophete folowviii.
exyle or banishment / shal dye with the swer
de hunger and pestilence. Ther shal not
one of them escape the plage whiche I shal
bring vpon them. For thus saith the Lorde
of powres the God of Israel. Lyke as
my wrath and fure did flow forth vpon
the inhabitants of Ierusalem: euen so
shal it flow forth ouer you if ye go into
Egypte. For ye shal be an execration /
a wondering stocke / detested / reuyfed & in
obprobry to men / neuer more to se this lan
de agene. It is the Lorde that biddeth you
(O remnant of Iuda) that ye go not
into Egypte / and that ye forget not what
he hath testifed vnto you this daye. For
ye shulde trappe your owne selues. For ye
sent me to your Lorde God sayng. Praye
our Lorde God for vs: And what so ouer
our Lorde God answere / tel vs: and we
will do it. Nowe therefore haue I shewed
you the voyce of your Lorde God: for the
whiche thinge he hath sente me vnto
you: and yet wil ye not obeye. Be ye sure
therefore to dye with the swerde / hunger and
pestilence in that same place whiche de
lyte you so gretefy to fle vnto.

The .xliii. Chapter.

And

And after that Jeremy had lefte preaching to al the peple / al these wordis of the Lorde God: for whose cause he sent him to them: Azarias sone of Hosy / & Johan sone of Caree with al that hearken by presumptuous peple sayd vnto Jeremy. Thou lyest vnto vs: nether hath our Lorde God sente the to commande vs that we go not into Egypte to dwell there. But Baruch the sone of Nery hath let the slip among vs to betraye & deliuer vs into the power of y^e Babylonytis to lede vs captiue to Babylon there to slaye vs. And this Johan y^e sone of Caree with al the captiues of the hoste and al the peple / obeyd not y^e lordis wordis that they shuld dwell stil in the lande of Iuda. Then took he Johan sone of Caree & al the cheiftens of the multitude & led a waye al the remnant of Iuda which wer nowe come to gather agen from al the nacions amonge whom they had bescattered / to dwell agene in the lande of Iuda as strangers: they took him and led a waye (I saye) men women and chylterne / the kingis daughters / and al them that Nebuzaradan tharchiesten had lefte with Gedoliam sone of Ahikam sone of Saphan: They took also Jeremy y^e prophete and Baruch the sone of Nery & came
into

Of Jeremy the prophete. Ho. lxxix.
into Egypte. For they obeyd not y^e lordis voice. And they came into Thapnais: & in Thapnais y^e worde of y^e Lorde was shewed vnto Jeremy sayng. Take in thy hande grete stones & hyde them in an hole in y^e ground by the brick wall vnder the doore of Pharos house in Thapnais in y^e sight of the men of Iuda sayng vnto them. Thus saith the Lorde of powers the God of Israel. Beholde I shal sende & cal hither Nebuchadrezar my seruant kinge of Babylon / & set his trone vpon these stones which I haue hid / which shal benche his tente ouer them. For he shal come and plage the lande of Egypte: some with slaughter / some with captiuite / & some with swerde: he shal set fyre on the temples of the Goddis of Egypte and burne them vp / and holde their godis captiue. And y^e lande of Egypt after this shal clothe hirselfe as the herdsman putteth on his clothes to get him hence in peace. Also he shal also breke the pilers of the temple of the sonne in Egypt and the temples of the Gods of Egypte / he shal consume with fyre.

The .xliiii. Chapter.

The sermon shewed vnto Jeremy / vpon al the Jewes y^e dwell in Egypt in Migdalo / in Thapna / in Memphis & in the land

the lunde of vatheres on this maner.
 Thus saith the Lorde of powers the God
 of Israel ye haue sene al þe miserable cala
 mite whiche I brought vpon Jerusalem
 & vpon al the cytes of Iuda how they be
 desolate vnto this daye no man dwelling
 in them/ & that euen for their synnes whi
 che they committed prouoking my wrathe
 whyle they wente and kindled their fyres
 worshipping strange gods/ whiche nethe
 they their selues knowe/ nor yet you/ nor
 your fathers. Albeit yet I sent them al my
 seruantes the prophetis erly rysing conti
 nuallý sendinge and monishing in tyme
 sayng. Se (I praye you) that ye committe
 not this abominacion whiche I abhorre so
 gretefully/ and yet they obeyd not/ nor once
 moued their eares to them/ to go from their
 myschaunce nor to kindle their fyres be
 fore these strange gods. Wherefore my hotte
 indignacion & wrathe was kindled & bur
 ned vpon their cytes & feldis in the stretis of
 Jerusalem: and so were they made desolate
 & forsaken as ye maye se euen this daye.
 Now therfore saith þe Lorde of powers the
 God of Israel. Wherefore do ye so grete wy
 rednes agens your owne selues to spill
 your men & womē souerelinge & infantis
 of Iuda/ so that ye shal at laste leue none
 a lyue/

a lyue while ye prouoke me to anger with
 þe workis of your owne handis kindlinge
 fyghtis vnto strange Gods in þe lande of
 Egypte into whiche ye are gone to dwel in
 to be cleue cut awaye/ execrable/ accursed
 & ignominious among al þe nacions of þe er
 the. Remember ye not þe synnes of your fa
 thers: þe synnes of þe kingis of Iuda/ & of
 their wyues: your owne synnes & your
 wyues: whiche ye comitted in þe lande of Ju
 da both in the felde & stretis of Jerusalem.
 And yet be ye not soze or humbled vnto
 this daye/ ye fere not/ ye walke not in my
 lawe and preceptis whiche I gaue bothe to
 you/ & your fathers. Wherefore thus saith þe
 Lorde of powers þe God of Israel Beholde
 I am feruently decreed to scourge you & to
 pluck up al Iuda by þe rotes: & take þe rem
 naunt of Iuda þe bente their faces so stife
 neckedly to enter into Egypt/ ther to dwel
 & take their plesures. And they shal be al
 wasted awaye/ they shal be al smyten dow
 ne in þe lande of Egypt/ & consumed with
 swerde & hunger. Frome the leste to þe gre
 test shal they dye with swerde & hunger.
 They shal be an execracion/ abhorred/ won
 dered at/ cursed and into obprobre. For I
 shal so byset thynhabitours of þe lande of
 Egypt/ as I haue visited Ierusalem with swerd
 hunger

Honger and pestelence/that of al the remnant of Juda whiche went into Egypt there to dwell/shalbe none lefte salse to retorne into y^e lande of Juda/although their myndes was to come agene: yet shal ther none retorne but sicke as shal fle & escape. Then al these men whiche wer preuye to their wyues sacryfying vnto strāge gods and al the women ther present in the hole multitude / and al the peple to / that ther dwelled in Egypte in the cyte of patheres/ answered Jeremy on this maner. The sermone whiche thou madist vnto vs in the name of the Lorde/ in no maner wyse wil we receyue / but we wil do what so euer goith forth of owr owne mouthe / whether it be sacrificiūg vnto the quene of heuē/ or offering any other oblacion/ lyke as both we & our fathers haue done before vs/ as wel our kingis & rulers bothe in the cytes of Juda/ as wel withoute as with in Jerusalem. For then had we plenty of foode/ then wer we happye and sawe no plagis. But as sone as we ceased fro sacrificiūg to the quene of heuē & from geuing hir gyftis: we were neddy of al thingis & consumed with swerde & hunger. And laste of al: when we women did sacrifice to y^e quene of heuē geuing hir giftis:

did

did we then make hir kake brede housbandesle/ and offred to hir lyquet sacryfices to prouoke hir to anger? Then sayd Jeremy vnto al the peple/ to men and women and al the comens that answered him on this maner. Remembred not the Lorde/ the sacryfices whiche ye offred in the cytes of Juda and Jerusalem both with in & withoute/ bothe you and your fathers / bothe your kingis and rulers and the peple of y^e lande? Did he not reuolue them in his minde? And the Lorde coude suffer no lenger your maliciouse thoughtis and abominaciōs which ye committed. Was not your lande therfore made desolate / forsaken & so detestable that no man may dwell in it vnto this daye? And euen for this cause/ that ye sacrificed and synned agens the Lorde/ not obaing his voice y^e ye mought haue had walked in his lawe/ his ordina- cis/ & testimonis / for these causes/ I saye/ these afflictions & plagis came vpon you/ as this daye wel witnesseth. Moreover Jeremy added vnto al the peple and al the women these wordis. Here ye the worde of the Lorde al Juda whiche ar in y^e lande of Egypte. For thus saith the Lorde of power the God of Israel/ you & your wyues haue spoken y^e thinge with your mouthes

which

whiche ye haue accomplesshed with your dedis: sayng we wil with oute any stoppe do our owne decreed plesures whiche we haue vowed/that is to wite to do sacrifice vnto y^e quene of heuē & pow^r hir forth syⁿquet sacrifices before hir: thus stoutely haue ye set vp your owne set plesures and with oute any refrayne haue ye fincshed your own bowes. Wherfore here ye the worde of the Lord al Juda whiche dwel in y^e lāde of Egypt. Beholde/ I haue sworn by my nowne name y^e is so grete/ saith y^e Lord. My name shal nomore be named in the mouth of any man of Juda/ y^e he may saye in any lāde of Juda. The Lord God spuet^h. For I shal be their watche mā to scourge & not to defend the^m y^e they might reste. And al Juda shal be cōsumed whiche is in y^e lāde of Egypt wth swerde & hunger tyl they be cleue gone. And they y^e shal escape y^e swerde shal retorne from Egypt vnto y^e lāde of Juda: but these shal be very fewe. And y^e remnaūt of Juda comē into y^e lāde of Egypt ther to be strangers shal knowe whose word is abyde moste certayne & true of theirs or myne. And take this for a tokē amōge you. That I wil by^e set you in this same lāde/ y^e ye maye knowe certaynly y^e I wil stablisse my purpose as to w^{ch}

touching your afflictio. Lo/ I shal deliuer by pharao Haphraz king of Egypt into y^e pow^r of his enymies which thirste for his life: euē as I deliuered up zedechias king of Juda into y^e hādis of Nebuchadrezar king of Babylō/ his enemy thirstig for his lyfe.

The wordis whiche Jeremy the prophet spake vnto Baruch y^e sone of Nery/ whē he wrote these sermōs in a booke receiued at y^e mouth of Jeremy/ y^e fourth yere of Joachim sone of Josias kinge of Juda/ on this maner. Thus saith y^e lord God of Israel vnto y^e o Baruch. Thou sayest as thou wast in wytyng. Al lasse for sorowe wretche y^e I am: for y^e Lord hath the sawces my labours wth sorowe & care/ I labored wth grete desyer/ & shal I fynde no reste? Thou therfore Jeremy tel him thus. Thus saith y^e lord. Beholde me/ these thingis whiche I haue bylded/ I shal caste downe: & y^e I haue plantes/ I shal pluck vp by y^e roots/ euē at this same lāde: & gapest thou for any grete promociō or to be magnified? Be not couetouse nor ambitious/ for lo/ I shal bringe a miserable calamite vpon euery man saith the Lord: Nethelesse yet shalt thou enioye thy lyfe/ and take it for a bastage. wher so euer thou becomest.

The .xlii. Chapter.

Here folowe the sermons of the Lorde shew-
wed vnto the Prophete Jeremy: whiche he
preched vnto the gentylis.

The .xlii. Chapter.

To the
Egyp-
tians.
This sermone folowing Jeremy pre-
ched vnto the Egypciens/as concer-
ning the hoost of Pharao Necho kinge of
Egypt/when he was in Tharchannis by
y flowde Euphrates/wher he was slay-
ne of Nebuchadzezer kinge of Babylon/
the fourtith yere of Joachim sone of Josi-
as kinge of Iuda. ye make redye buckler
and shylde/ and ye go forth to fyght: ye
harnes your horse & light vp on their bac-
kis/ oh horse men. ye sett on faste your sa-
lettis / ye bringe forth your speres / ye
shower your swordis and clothe your sel-
ues with cotis of mayle. But herken hoir-
we seirs: wherfore seme ye to be afrayde?
shinke ye now backe: ar your valeant
warpers thus slayne? fle you so that no-
ne dare loke backe: Trembling fere mu-
ste cloose them in saith y Lorde. The high-
test of fote shal not fle awaye/ nor y strō-
gest shal not escape. Northwarde by y flou-
de Euphrates shal they be smytten downe
and fall altogether. But who is this that
smelieth rysing vp lyke a flowde/ rolinge
lyke a grete rysing water? They ar the
gypcionis

Of Jeremy the Prophete Jo. lxxviii.

gypciens that swell lyke a flowde casting
oute their stremes with so grete noyse: for
they saye. Let vs aryse & kouer the lande/
let vs destroye the cytes with the their inha-
bitours: Set ye to horse backe/combe for
the charietis: Set forth ye stronge wary-
ers: ye Morians and Lybeons that beare
shylde/ & ye Lybeons with the your bowes
redye bente. But this same daye shalbe the
daye of vengeance of the Lorde God of
powrs to take vengeance vpon his ene-
mes. The swerde shal deuoure them vp &
be satisfyed/ it shalbe bathed in their bloo-
de: for the Lorde God of powrs will make
a sacrificy northwarde by y flowde Eu-
phrates. Go vp oh Balaad & bringe mede:
cynable rosen or triacle for the virgen and
daughter Egypte/ but thou shalt multi-
plye and make thy plasters in Bayne. For
the woundes cannot be closed vp. The na-
cions shal here of thy ignomyne: & thy
infamy shal fill all the lande. For where
one stronge man faileth vpon a nother/
shal they not come bothe downe to gither?
The sermon spoken of the Lorde vnto the
Prophete Jeremy/ of the setting forth of
Nebuchadzezar kinge of Babylon to slaye
and conquere the lande of Egypte. Shew-
forth thowowe Egypte & preche in Mig-
M.iii. Salo

Balo/Memphi & Taphna sayng. Stande still and make thy selfe redye. For y swe-
 de shal deuoure the in euery partye. Where
 fore at thy baseaunte men fallne downe:
 Wherefore stode they not faster: For y lo-
 de thruste them downe. Brete was the
 slaughter: For one fill vpo a nother why-
 le they stode takinge their aduysment
 sayng. Herken howe syers/ let vs retur-
 ne vnto our owne folke and natyue lande
 from the edge of the deuouringe swerde.
 Call hence kinge Pharaon and tell him/ oh
 Pharaon kinge of Egypt/this daye wil be
 thy confusion. As Verely as I lyue/saith
 the kinge whose name is y Lorde of pow-
 ers: That Chabor stande not so faste and
 ge the hilles/nother yet Larnelus recheth
 not so verely vnto y sea/as thissame plas-
 ge shal come. Make y therfore (oh daugh-
 ter inhabytes of Egypte) vessels & pac-
 kes to flit thy waye. For Memphis shal
 be desolate & throue downe that no man
 inhabit hir. Egypte is a fayer fatte wel-
 thy bucke: But there shal come vnto hir a
 prodder w a pricke frome the northe. Hyz
 hyperde soldyers which ar in hir as fatte
 as bullockis shal take the to their fete: ne-
 ther shal they stande and abyde / for their
 slaughter daye/ & tyme of visitaciō shal be
 present.

Of Jeremy the Propheete To the pitti
 present. The noyse of their enymes shal
 sowne vpo them as hard as yerne. For
 they shal come w an host & downe slayes
 w polaxes lyke tre fellers: & hewe downe
 hir wodes saith y Lorde w oute any stoppe
 or choise. They shal excede y swarnige loc-
 cust: fyles & be innumerable. The daugh-
 ter of Egypte deluyers vpo into y powr of y
 peple of y northe shal be ashamed. And yet
 agayn saith y Lorde of powers the God of
 Israel. Beholde I shal byset the pryde of
 Alexandrye/ Pharaon & Egypte/ hir gods &
 kinges/ euē Pharaon & the y truste in him:
 And betakethē into the power of the that
 seke their lyues/ euē into y handis of Ne-
 buchadneser kynge of Babylon & of his
 seruātis. And after this it shal be inhabi-
 ted as before saith y Lorde. But thou my
 seruāt Jacob fere not/ nether dread thou Is-
 rael. For so/ I shal saue y frome a farre &
 thy sede to/ fro y lande of their captiuite.
 And Jacob shal retorne & haue reste/ he shal
 be ryche/ nomā to trouble him. Be not a
 frayde my seruāt Jacob yet agē I warne y
 saith y Lorde: for I am w y/ & wil make an
 ende of al y naciōs into amōge wōd I sca-
 tres y: But of the/ wil I not make an ende:
 But correcke the/ & y w discrecion/ for in no
 maner wyse art thou innocēt & fautesse.

Agens
pale
styns.

The sermon of the Lorde shewed vnto
Jeremy the Prophete agens the Pa
lestyns befoze Pharao wonne Bazam.
Thus sayd the Lorde: Beholde / waters
shal come downe frome the north & ryse
vp into a flowde runninge ouer the lande
and al that is in it / and bothe cytes and
their inhabitours shal howle at the noyse
of the conyng of the armie & stampinge
of their barbed horses / at the makinge of
their charietis & rombyng of their whe
lis. The fathers shal haue no respecte vnto
their chylde / their handis shal trem
ble for fere. And euen the same tyme that
he shal be present to destroye al Palestyne
with the other eylandis deuyded from y^e lan
de: there shal come a shauyng and chip
ping vpon Bazam. Ascalon with hir other
basis shal kepe sylence. Al how longe
wilt thou slaye of swerde of the Lorde?
How longe shal it be ere thou cease? Re
tourne into thy sheath / reste & cease. But
how shuld it cease sith the Lorde hath com
manded it and stered it vp agens Ascalon
& other cytes vpon the sea coastis?

Chapter. xlvi.

Bitfast
proude
Moab.

Agens Moab / thus spake the Lorde
of powrs the God of Israel. Mo be
to Nebo / for it shal be subuerted / he shal
be

be ashamed and taken. Also that stronge
Kirjathaim shal be ashamed & afrayd / he
shal nomore be the glorious Myninge beu
tye of Moab. Vpon Esobon shal there be
taken shewed counsel / Come & let vs cut
hir awaye from the nomynt of the gen
tyls / so that he be neuer more spoken of /
the swerde shal so persecute hir. There shal
a voyce crye frome Horonaim: Destroy &
Ryll. And Moab is alto destroyed / an ou
te cryinge shal be herde thowm hir villa
ges. For weping & waylinge shal sty vp
ouer al the hanging of the hill of luhit:
and this cruel noyse of destruccion shal co
me downe and be herde vnto Horonaim /
fle / saue your lyues: And euen vnto y^e Be
ry haith of the deserte be ye lyke. Because
thou didist trust in thy stronge defenses
holdis and tresure / thou shalt be taken
awaye to. * Lhamos shal be caryed into * A de
captiuite / bothe preistis and rulers al to
gither: And the destroyer shal come vnto
euery cyte / none shal escape. Dales shal
perisse / and feldis shal be destroyed / as y^e
Lorde hath decreed. Lyfte vp a sygne vnto
Moab that she may fle away swiftly:
hir cytes shal be so desolate that noman
may dwel in them. Cursed be he that shal
do this worke of the Lorde deceptfully or
neglis

Bewa
re / Ho
me.

uowe
ring
E
cious
god.

Negligently. And cursed be he that holdeth
backe his sworde from blode. Ful riche &
fuer hath Moab ben even from hir youthe
he/and hath sit at reste carelesse in the mid
dis of hir fylthy fast layd by ryches. She
was not yet neuer set a broche/drawne ou
te of one vessel into a nother/þ is to wyt/
she came neuer yet into captiuite/wherfo
re hir verdecut & taste yet abyseth & ends
wreth/ & hir vigour & saunour is not chan
ces. But so þ daye shal come saith þ lord/
that I shal sende hir trussers/whiche shal
trusse and pak hir by/prepare & ceason hir
vessels but hir pottis & baggis they shal
so make to gither þ Moab shalbe as mi
che ashamed of hir shame as euer was
Israel of Bethel euen their owne hope.
Wherfore thinke ye thus/we ar stronge
and valeant to fyght: Moab shalbe des
troyed & hir cytes shal fleup into ashes.
And hir chosen lusty lance kneightis shal
be slayne saith þ kinge whose name is the
Lorde of powrs. Moabs dethe & fall is at
hande / & his miserable calamite cometh
faste vpon:whom al of his faccion rown
de aboute him shal lamente and bewayle/
And as many as knowe his name / shal
saye. Howe happeneth this so stronge a
staffe and so gaye a rodder to be thus alto
broken?

Broken? And each thou to/daughter whi
che dwellest in Dibon shal come downe
from thy glo:ye & sitte in a drye thyeste.
For the destroyer of Moab shal come vnto
the/and ouerthrow thy stronge holdes.
And thou / oh inhabitres of Aroer shalt
stonde by the waye & beholde askinge thez
that flee escaped/saing what is chaunced?
For Moab shalbe confounded & overcome.
They shal howle and cry oute/ & tel it for
the vnto Arnon that Moab is destroyed.
And lyke calanite shal come euen vnto þ
playns / vnto Holon Jabezam and Mes
phat / Dibon/ Nebo / and vnto the house
of Diblatzaim/vnto Kiriathaim/Beth
ganrob and Bethseon / Kiriath / Basra
& vnto al the cytes of the lande of Moab
both farre and nigh. Moabs home shal
be alto broken/ and his arme shalbe sha
ken in pesis saith the Lorde. ye shal ma
ke him dronken because * he magnified
himselfe aboue the Lorde: And Moab in
his domyte shalbe clapped oute with han
dis/and be a laughing stocke to. Shal he
not be a laughing stocke vnto the (oh Is
rael) whiche is founde amonge the
ues : Thou shalt be caste forth (oh
Moab) for thy deccpte done agens Is
rael / ye shal leue your cytes and dwel
in rocke

Of th
horne
be apo
where
now ye
ur bra
cium
culare

*2. tes.
Moab
theste
deccpte

in rockes (oh Moabites) & be lyke doves
nestelinge in their hole mouthes. We her-
de of Moabs pryde/ he was al to prowde/
his pryde/ his stoughtnes/ his arrogancy/
his highe lokis were knowne wel ynou-
ghe vnto me saith the Lorde. But for al
his pryde/ yet might not his power bringe
ge a bouthe his enforcements accordinge
vnto his arrogantie furze. Wherefore I
shal yeloute vpon Moab/ and crye/ Moab
as lowde as I can/ so that the dwellers at
the byk wallis shal here & bewayle him:
And euen with lyke lamentacion as I be-
wayle the (oh Jazer) shal I lament the
(oh Byneyarde Sibena/ Thy branches
wente ouer the sea: but the branches of Je-
zer reched but to the sea. But into thy har-
uest and grape gatheringe shal this de-
stroyer breke in violently. Joye & gladnes
shal be taken awaye frome Charnelus &
fro the lande of Moab as it is now gone
from Charnelus. Ther shal nomore swe-
te wyues come vnder the presse / nor the
casser to the grape gatheringe shal nomo-
re trede in the wyne presse: nother shal
ther be any more cassers at al/ which befo-
re tyme called & wer herde from Hesebon to
Eleale and Jihaz/ whose voyce was her-
de also from Zoar vnto Hozonaim that
wea-

Of Jeremy the Propete Jo. lxxxviii
wealy bullok of.iii. yere olde. ye & the wa-
ters of Nimrim shal be desolate to. I shal
make a vacacion in Moab (saith the Lorde
se) from any more offeringe in highe pla-
cis and from sensing their goddis. Where-
fore/ for Moabs sake my herte moorneth
lyke an heuy crowde: for they shal be
brought into very fewe/ and yet shal these
fewe perisse to. Eury bed shal be shaven
of/ and eury berde clipped/ eury hande
bownde/ and al their loynes gyte with
sacken. Vpon al y house roofis of Moab/
and in al hir stretis there shal be wayfinge
and moorninge. For I shal also breke Mo-
ab as it were a hyle vessel saith y Lorde/
se/ how he fereth and how iteth/ se how
his proud necke is smyten downe: how is
he now ashamed: Moab shal be a laug-
hing stocke and an ensample to al that ar
about him. For thus saith the Lorde.
Beholde his enmye shal fle to him lyke
an egge & stretch forth his wyngis ouer
Moab. Then shal his wallis be taken/
and his towers of defence occupied.
Chan Malthe hertis of Moabs baseant
wayers be lyke a womans herte traue-
linge of chylde. And Moab shal be so sca-
tered/ that they be nomore any peple/ be-
cause they extolled themfelfe agens the
Lorde.

We see
we no
more
to Ro-
me.
Moab
get no
more
peter
peten-
ce ace.
Bewa-
re yo-
ur be-
se Mo-
ab.

¶

ii. The
sa. ii.

The .xliij. Chapter

For he that shall escape feere or perel / shall fall into the pitte: and he that shall happen to crepe out of the pitte / shall be taken in snare. For I shall bringe vpon Moab euen the howe of their visitacion saith the lord. And they that shall haue strength to flee shall runne into the fyre of Hesebon: for oute of Hesebon shall come a gret fyre / and flame shall fle oute of Sihon and deuoure both nose noddle and crowne of the stoute proude peple of Moab. Wo be to y Moab / for thou shalt be vndone of peple of Chamos. And thy sonnes and daughters shall be led awaye into captiuite. * But I shall see that Moab shall come a gene here a ftir at their tyme saith the Lord. Hitherto is it prophesied of the plage and vengeance to be taken of Moab.

The .xliij. Chapter.

Unto the chyldern of Ammon thus saith y lord. Is Israel chyldlesse / or wante he an hayer? But wherfore then dothe your Melchion occupye and sitte in Bad / and the peple of Melchion inhabite y cyte of Bad: for this cause / so / the tyme shall come saith y lord / that I wil blow up to bataill in Rabbath the cheif cyte of the chyldern

* Gen-
clon is
here ma-
de of the
calling
of the ge-
n-
tyle.

Ammon
Moabs
brother
how thei
were be-
goten of
their d-
ken fa-
ther by

Of Jeremy the Propete Jo. lxxxviii
of the chylde of Ammon. Rachel shall be desola-
te / and hir villages brente vp. And y chyl-
dren of Israel shall possesse them / which be-
fore kept Israel vnder saith the Lord. Let
Hesebon bewile / for it shall be utterly sub-
verted. Let the towne of Rabbath cry oute
and gyde themselves with sack / let them
wayle wondering aboute their hedges:
for * Moiech shall be carped awaye capti-
ue / bothe his prestie and princes with
him. Wherfore trustest in thy streames
whiche flowe in Bayne of fyerce daugh-
ter: thinkinge thy selfe so sure for thy tre-
sure that no man may come to thee: Behol-
de / I shall caste a fere vpon the / & vpon al y
ar aboute the / saith y lord god of powres /
And ye shall be scatred eueri man fro other
y non may bringe y men fleing / together
agen. But aftir this I shall restore the ca-
ptiuite of the chyldern of Ammon. Thus
spake the Lord of powres vnto Idumea.
Is ther no wysdome lefte in Cheman: ar
these men destitute al counsel: Is their
wysdome turned in to naught: fle / turne
your backis. Crepe downe into basis ther
to dwel of citizens of Dedan. For I shall
bring vpon them the destruccion of Esau
euen the daye / of their visitacion. If gras
ye gather had come to the / they shoulde
not ha-

his cow-
daugh-
ters res-
Gen. 19

* The
ame-
nable fil-
thy god.

The cal-
ling of
the gen-
tyle is
here pro-
phesied
The bu-
den of
Idumea

not haue lefte y^e one grape. If theues had come vpon the in the night / they shulde haue robbed y^e at their plesure. But I shal make bare Esau and so shewe his secretis / that they cannot be hid. His sede shalbe destroyd bothe his brotherne & borderers to / and himselfe shalnot be lefte a lyue.

i. Petri Thou shalt leue thy fatherles chyldern
iii. behynd the: but I shal kepethem / and thy wydesms shal truste in me: for thus said the Lorde. Lo / they that were thought vnyworthy to drinke of the cup / dranke it firste of al: & shuldst thou then go quyte as innocent? Thou shalt not go quyte as innocent / but drinke as wel as other. For I swere by my nowe selfe saith the Lorde / that Bosra shalbe turned into desolacion / obprobry / contempte and excecration / & al hir cytes shalbe a peruetual wilderness. For I herde verely of the Lorde a messenger sente vnto the gentylis sayng. Be ye gatherid togither and come forth agensst hir / Ryse vp to bataile: for lo I shal make the right smal amonge the gentilis / & cōtemned amonge men. Thy nowe arrogancy and audacite of thy hyghemynde hath the vndone y^e: because thou contendist to inhabit the holes of the rokis of stone / & to reche vp vnto the hill toppis. But albeit thy ne

thy nest were as hyghe as the egles / yet
shal I plucke y^e downe oute of it saith the Lorde. And Idumea shalbe desolate to: Idumea
All that passe for by hyr shal wounder and
hyssse vpon al hir miserable calamities.
Euen as Sodom / Gomor and their cytes
aboute them were subuertes saith y^e Lorde:
so shal noman inhabit Idumea: nor yet
any mortall man dwell in hir. Beholde / as
the lyon cometh vp frome the grene wo-
des of Iordane vnto the freshe plentuous
se pastures of Ethan: euen so shal I thrust
forth hir enmye and sterc him vp to run-
ne agensst hir. But who is this yonge man
whom I shal chose to do this dede: And
who may matche me: Who will wrestle
with me: or whiche one amonge al the her-
denen may stande in my handis: Wherefo-
re here the counsel of the Lorde / whiche he
hath taken & begun vpon Idumea. Here
his thoughtis whiche he hath deuised
vpon the citezens of Cheman / that y^e fesse
of the flocke shal tere them in peses / & their
fayrest habitacions shalbe lefte desolas-
te / and they to. The erthe shal crack at the
noyse of their fall: the crye of their voyce
shalbe herde in the red sea. Se / their eny-
mye nownteth vp lyke an egles / he shal co-
me fleing / his wynges spred a brode ouer

Bosra. And then shall the hertes of the most
stronge & bolde men of Idumea be lyke
the herte of a woman traueling of chylde.
The Bur Upon Damask thus prophesied Jeremy.
en of **Damask** Hemath and Arphat shall be shamefully
fownded: for they shall here right evil ty-
dingis. They shall runne here and there
for fere lyke the sea that cannot rest.
Damask shall be fainted herted and fter.
Here shall ouerwhelme hir: Anguyshe &
sorrowe shall betake and holde hir as a wo-
man traueling of chylde. But shall that
mery cyte so populouse be lefte desolate: ye
verely. for euen their yonge men shall be
smyten downe in hir stretis: and al hir no-
ble men of armes shall be layed a slepe the
same daye saith the lord of powrs. And I
shall kynde a fyre vpon the wallis of Da-
The Bur **en of** **Edar.** mask which shall deuoure the houses of Ben
hadad. Vnto Cedar and the kingdome of
Hazor which Nebuchadrezzar kinge of Ba-
bylon smote downe: thus sayd the lord.
Arise and go vp vnto Cedar and destroye
ye chyldeyn of the cite. Then shall they ta-
ke awaye their tabernacles / their flockis /
their skinnis with al their armour / stuffe /
and substance. They shall also take a-
waye their Camellis / and close them in
with the fere rownde a boute. fle / get ye
hence

hence at once and crepe into caues there
to dwell as inhabitours of Hazor saith
the lord. For Nebuchadrezzar kinge of
Babylon hath decreed and sente his ple-
sure agens te you. Arise and go vp to tho-
se wyche folke which dwell so suetly saith
the lord: which haue nether gatis nor
dore barres / but dwell one frome a nother.
Their Camellis shall be stolen / and their
herdis of beastis drouen awaye. And I
shall disperse these poked or shauen crow-
nes into euery wynde / and brynge them
into destruction / ye and that of eueryone
of their owne familiaris saith the lord.
And Hazor shall be a denne for dragons
and a perpetual wyldernes / no man shall
there inhabit / nether dwell there any of
the sonnes of Adam. The sermon of the
lord shewed vnto Jeremy the Prophe-
te vpon Elam in the begynning of the
raigne of Zedechie kynge of Iuda.
The Bur **en of** **Elam.** Thus saith the lord of powrs. Lo I shall
al to breke Elam his bowe / the cheif we-
apen of their power: and brynge vpon
Elam fower wyndis from the fourte pla-
gis of heuen: and I shall wenowe them in-
to al these foure wyndis / so that ther
shall be no nacion vnto whom Elam be
not come sleynge for socour.

For I shal so bringe it to passe that Elam
shalbe a frayd of their enemies / euē of tho-
se that seke the lyues of them. And I shal
bringē vpon them y greuousē plage of my
furiouslye wrathē saith y Lorde. And perswre
them w swerde tyl I haue consumed thez.
I shal set my setc in Elam / a there destroye
bothe kinge a rulers saith y Lorde. But at
laste / in processe of tyme / I shal restore the
captiuite of Elam / saith y Lorde. The ser-
mon whiche the Lorde spake vpon Baby-
lon / and of the londe of the Chaldeis vnto
Jeremy the prophete. Tel it forth vnto
the gentyls and preche it. Gye them a to-
ken. Shew it them / and hyd it not. But tel
them. Babylon shalbe taken. Beel shalbe
cōfounded with shame. Merodach shalbe
taken / hir graue images shalbe shame-
fully confounded / and their Idolis shalbe
taken. For ther shal come forth agens
them / a peple from the north / which shal
bringē their region into a wilderness / that
none may dwell in it / nother man nor be-
ast. For they shal fle and go their wayes.
In those dayes and tyme saith the Lorde /
the chyldeyn of Israel / bothe they and the
chyldeyn of Iuda shal come to gither we-
ping a hasting to seke their Lorde God.
They shal aske redely the waye vnto Zi-
on: and

Of Jeremy the prophete fo. xcl.
on: and their faces turned thitherwarde /
they shalbe ioyned to the Lorde in a coue-
nant neuer to be broken. My peple we-
re of a long space losse shepe. My herde-
men led them oute of the right waye / and
made them to wander in mountayns /
fro mountayns they wente to lytel hyl-
lis / forgettinge their own bedde: Who so
fownde them / deuoured them: And euen
their enemies sayde we synned not / be-
cause they ar offenders of the Lorde / euen
that Lorde whiche is the beutiful glorie
a flower of rightwysnes / and the trewe ho-
pe of their fathers that preserued them.
But ye shal fle from oute of the middes of
Babylon: and get ye oute from the londe
of the Chaldees: and shalbe as rammes
that go before y flocke. For beholde / I shal
stere vp and bringeforth from the north
region an hoste or congregacion of a gre-
te nacion agens Babylon: which shal
fyghe agens hir / and afterwarde take hir.
Their arrows shal not rebowne voide
but steke faste lyke arrows of an experte a
strōge archer. The Chaldees shalbe a proye /
and al hir spoilers shalbe satysfied saith
the Lorde: Because ye reioysed a gloried
in the treadingdowne of my heretage / ta-
king your plesure ouer them / lyke y wea-
son: and

The cal-
ling of
the gen-
tyls.
Waby-
lonis Ro-
me.
Agens
the king
som of
cintichri
fte.
Beel
their
god / the
rope.

By bullock ouer hir grasse / neainge ouer
them as stallandis: your mother shalbe
gretely confounded and she that brought
you forth shalbe ashamed of you. She
shalbe raskall of al gentyls / desolate /
saied laye and dype. The wrathe of God
shal make hir al forlathyn unable to be in-
habited. Whoso euer shal go for bye Ba-
bylon / shal sodenly stoppe and wondre
hyssing at hir plagis. Sette your araye/
and ordre your hoste agens Babylon clo-
syng hir in rownd aboute. Al þe can handle
a bowe / shote at hir: spare no arrows: for
she haue synned agens the Lorde. Blow
vp trompets vpon hir rownd aboute. She
hath ylded hirselfe / hir foundations ar
fallen / and hir wallis be downe. For this
is the vengeance of the Lorde. For they
shal take vengeance vpon hir. And as she
haue serued other / euē so shal she be serued
agayne. They shal caste oute þe sedis man
oute of Babylon / and the spythe man in
tyme of moouinge. For feare of the dente
of þe bloody swerde / euery man shal couaye
himself home agayn to his owne nacion
a fle to his countrey. Israel is a pore scate-
red flocke. Lyons haue scatred them abro-
de. The firste lyon þe deuoured them / was
the kinge of þe Assyriens. And þe laste þe shal
as to breke their bones is this Nebucha,

Nebuzar Kinge of Babylon. Wherfore thus
saith þe Lorde of power the God of Israel.
Beholde / I shal viset the kinge of Baby-
lon a his kingdom / euē as I visited the
kinge of Assyrie. And shal bringe Israel
agene vnto hir plesante pasture / a they
shal fede vpon Carmelus a Basan: And in
þe mounte Ephraim a Galaad shal they be
wel filled. In these dayes a this tyme saith
þe Lorde. If þe wickednes of Israel be sought
for / ther shal none be founde. If the syn of
Juda be sought: it shal not be founde. For
I shalbe merciful vnto this litel reanant
escaped by me. Ascende (oh auenger) vnto
this cruel a lordely lond a viset hir inhabi-
tours: take vengeance a laye vpo their bac-
kis (saith þe Lorde) a finisse al þe I haue com-
manded the. The rumour of batail a grete
destruccion shal fle thorow the lond / men
talking / How is this grete hammer of al
the worlde / thus now broken alto pises:
How hapeneth it that Babylon amonge al
þe nacions is thus brought into desolatiō
It was I that layd waite for the / a thou
wast taken oh Babylon / thou wast es-
pyed vnwares / and thus trapped / because
thou prouokedst the Lorde to anger. The
Lorde layd vpon his house of ordinance a
brought forth the dartes of his indigna-
cion.

Rome
hath knu-
ked be-
ful long
tyme.

cion. For this is þe work of the Lord God of powers done of him in the land of Chaldea. These thingis shal come vpon hir at laste: They shal breke ynto hir preuey treasure houses / & leue hir as bare as stones takē & caste vpon an heape. And they shal so cut hir awaye / that nothinge be lefte of hir. They shal destroye al hir haleant soldyers and put them to dethe. Wo be to them: for þe day & howe of their visitacion shal be at hande. We thinketh / I here euen now the noyse / bothe of men fleyng and escapen frō the lande of Babylon: which voice or noyse shal declare in Zion þe vengeance of our Lord God euē the taking vengeance for his temple: and also the noyse of men cryinge: Chal vp agens Babylon the multitude of al the bowemen. Pitch your tentes agēst hir roundaboute & none escape. Serue hir after hir owne dealinge / and as she haue done to other / so do to hir agen. For she presumed to boldely agens the Lord / euen him that sanctifyeth Israel. Wherefore hir myghty soldiers shal be smyten downe in the stretis / & al hir noble men of warre shal be layed a slepe together in that daye saith þe Lord. It is I / & I tell it the (* of thow promysed) saith the Lord God of powers. For þe daye

Rome
is as
nich to
ape as
nowde.

daye shal come / euen the howe of thy visitacion / and the prowde shal fall sodenly and be al to broken / nomā to lyfte him vp agene. I shal sette fyre on his cites / which shal ete vp al round aboute hi. These thingis saith the Lord of powers: The chyldern of Israel & Juda shal suffer both a lyke grette violence and wronge. Whoso haue taken them / shal holde the faste lothe to let them go. But their stronge auenger and myghty redemer / whose name is þe Lord of powers shal so defende their cause: þe he wil ster vp a dissension amonge themselves / & sette the chyrche of Babylon together by the eares. The swerde vpon Chaldea saith the Lord / and vpon the inhabitours of Babylon / vpon hir rulers / and vpon hir wyse men / the swerde vpon hir soithesayers / & they shal be made foles. The swerde vpon hir bolde haleant / and they shal be a frayde. The swerde vpon hir horsemen / chariets / and vpon al the comē people in hir / so that they be al lyke women. The swerde vpon hir tresurs that they be stolen awaye. The swerde vpon their waters / that they be dreyed vp: For this lande is an image seruer / and delyteth in strange & wondrous inuenciōs. Wherefore these cruel insaciabie satyris / with

the grette
wyse
wyte of
their br
writē b
rites /
wher is
he now
become.

The .l. Chapter.

marmesaites / apes & mermaydes shal in-
 habite hir: nether shal she be inhabited for
 euer / nor dwelled yn from age to age. Lp
 As God subuerted Sodom & Gomorrah
 their cytes annexed saith the Lorde / euen
 so shal ther here nom in dwell / nether the
 sone of Adam shal inhabit hir. Beholde /
 peple shal come from the north with gre-
 te power / & many kinges stered bp fro the
 coasts of y^e erthe. They bear bowes & buc-
 kles / they be cruel & mercyles / their noyse
 is lyke a fyerce swelling sea. They come
 hauerig on horseback / they come forth well
 armed to fyght agens the / oh daughter
 Babylon. The fame of these men once her-
 de / the kynge of Babylons handis shal
 tremble forfere / Anguisshe and sorowe ful
 peine shal holde hym as a woman in trauel-
 ling of childe. As the lye so / cometh bp fro
 me y^e grene fennes of Iordane vnto y^e fatte
 fayer pastures of Esham: eue so shal I pricke
 the forthwarde & sterc the bp agens hir.
 But whō shal I chose chiefe capitayne to
 do this dede? Who is lyke vnto me: or may
 streyue with me: or whiche one of the her-
 demay resist my face? Wherefore heare
 the counsel of the Lorde conceyued agens
 Babylon / heare his entete entered agens
 the sonde of Caldēy. That is to wyt / eue
 the

Of Jeremy the Propete Jo. xciii.

the most weak and lowest of y^e flocke shal
 teare them in pices. And their most ple-
 saunt placis with their owne selues also /
 shal be desolate. Al the worlde shal tremble
 & quake at the fame of the taking of Ba-
 bylon / and the rumor of hir shal be herde
 into a monge the gentyles.

The .li. Chapter.

Thus sayd the Lorde. Beholde / I shal
 sterc bp a pestilent wind agens Ba-
 bylon and hir cytesens whiche ar bete cru-
 elly agens me. And than shal I sende we-
 nowers into Babylon / which shal wene
 hir and destroye hir feld. For they shal
 close hir in round aboute in the daye of hir
 affliction. Also vnto the archers and har-
 nest men enteringe the walles thus sayd
 the Lorde: Spare not hir men of armes.
 Of with the hedis of al hir hoste / that
 they maye lye dead thorow the feld of
 the Caldes and smyten thorow in hir stre-
 tes. For Israel and Juda although they
 haue filled y^e erthe with their synnes: yet
 shal they not be forsaken of their God y^e
 Lorde of powres & maker holy of Israel / &
 so lefte vnto the worlde. fle from oute of
 y^e middis of Babylon: & let euery mā saue
 him

lesyne
after/
the
riptu.

Himselfe. Let nomā dissemble þ wylkednes
of Babylon. For the tyme of the vengeance
of the Lorde is now present. For he wil
acquyte hir ageyne. Babylon was þ golde
drinke cuppe in the lande of þ Lorde. Which
cuppe hath mēdronke, alþ world. Of
hir wyne þ peple hath dronke: wherfore
they are oute of their wittis. But sodenly
Babylō is fallen, & alto broke. Bewayle
hir therfore, & laye þ plaster of resyne vnto
her wādis, þ if this paradytūre she
may be yet heales agayne. But we haue
done our cure (say they) right diligētly: &
yet is she not heales. Wherfore for
saue hir, & go our wayes euery mā to his
owne regiō. For hir iugement is turned vp
vnto heuē & remoued vp vnto þ cloudis.
The Lorde hath layd forth our ryghtwys
nes. Come hithe therfore & let vs put Zio
in mynde of þ worke of our Lorde God.
Sharpe your arrows, & fill your quyers:
For þ Lorde shal ster vp þ spryte of þ kinge
of Jude agēst Babylon, eue now redy be
te to destroye hir. For this shal be þ vengeance
of þ Lorde, eue þ auēginge of his owne
tēple. Lyst vp your sygnes & shylde, & þ
wallis of Babylon, warne watches þ
nowe, set keepers, laye good a waite aboute.
And yet nethelesse shal the Lorde do his
pur

Purpose decreed vnto þ inhabitours of Ba
bylon. Whou Babylon whiche haste thy
situaciō by so goodly grete waters, haue
siche riches & so grete trefure, thy ende is
come, thou maist sit downe and tell vp thy
wynninge. The Lorde of powers hathe
sworne by his owne selfe to ouerwhelme þ
in men as in locustis, whiche shal anima
te & encourage one a nother agēste þ. Whi
che Lorde made þ erthe by his might & dis
set faste þ world by his wysdome & stret
ched abroad þ heuē by his prouidence. At his
worde, þ waters in heuē ar yse & swell. He
callethe forth þ cloudes frome þ coosts of
the erthe, & changeth thōndre into rayne,
& leadeth forth þ wynde oute of his secre
te place. Every man is but a foole, if thou
effemest him of his coninge. Every man
shal be cōfounded & casteth or engraueþ
images. For it is but deceitfully blowne
& framed to gither of lyes, nether is there
any brette in it. Wayne thing is ar they, &
workes worthy to be scorned, in þ tyme of
their visitaciō shal they perisse. The por
cion of Jacob is farre vnsyke these thin
gis. But he þ made al thinges whose na
me is þ Lorde of powers, he is þ met rodd
of his heretage. Thou haste scatered ou
weapens of warre. And I haue for thy sa
ke sca

He scattered the gentyles / & dispersed kyngs
 & domes. for thy sake haue I scattered horse
 and man / chariot and him that rode in it.
 for thy plesure I dispersed men & women /
 olde and yonge / bachelers and maydes. for
 thy plesure I dispersed the herdsman and
 his flocke: the tyllman with his catell /
 princes and rulers. And now shal I re-
 warde Babylon / al his cytesens / and the
 Caldees al that calamite whiche they did
 to Zion. ye and that your selues lokyng
 vpon saith the Lorde. Beholde me here vpon
 the / thou perniciousse pestilent hill saith
 the Lorde whiche I haue builded al the hole worl-
 de. It is I (I tell the) shal stretch forth
 my hande vpon the & rolle the downe fro-
 me the rockes / and make the a perpetual
 burning hill / that no man may take ether
 corner stone / or toppe stone / or foundaci-
 on stone at the: but thou shalt be a perpetual
 deserte saith the Lorde. Spredde your ba-
 ners ouer the sonde / blow vpon trumpets vpon
 the gentylis. Doe ye the nations to take
 the vengeance on them. Call vpon these king-
 domes agens the / Ararat / Minni & Asee-
 nez / and tell oute Tiphsar to be agens hir.
 Bring forth horses lyke swarmes of locustis.
 Appoynte forth agens hir the peo-
 ple of Medes with their kinge / princes and
 al their

al their rulers / ye euey al y hole sonde vn-
 der his empery. The shal the sonde quake
 and be ful heuy when the counsels of the
 Lorde shal come agens Babylon to make
 the sonde of Babylon desolate that nomā
 inhabit it. The valiant men of Babylon
 shal no more defende hir / they shal krece
 into their holdes / their strength shal fayle
 them / they shal be lyke women / hir habita-
 cions shal be brete / hir barres shal be bro-
 ken / one poste shal come runnynge agens
 a nother / and messenger agens messenger
 to bringe tydingis to the kinge of Baby-
 lon / that his cyte is taken on euery syde /
 and his foordes layed and occupied / hir
 firmes set on fyre / and the souldyers oute
 of their witte for fear. for thus saith the
 Lorde of powres y God of Isracel. Daugh-
 ter Babylon hath ben in hir tyme lyke a
 type plētuousse felde of corne: but shortly
 after was come hir reppynge tyme. Nebucha-
 drezar kyng of Babylon hath deuoured
 & vndone me / he hath made an empty ves-
 sel / & swelsced me I p lyke a dragō he ha-
 the filled his belly w my tendernes. He ex-
 pelled me & toke a waye my substance / & al
 p I had leste & did caste me forth vnto Ba-
 bylon saith y inhabitres Zion / & expelled
 my blode vnto y cytesens of Calde saith
 Hierusa-

there is
 now
 our bu-
 lers: of
 ues pe
 us (fu
 or haue
 etram.
 ce

The.ii. Chapter.

Jerusalem. Wherefore thus saith the Lord. Beholde I shall defende thy cause & avenge thy hurt. I shall sowe by her sea & drye by her laynes / And Babylon shall be lyke molle hyllis or graues. It shall be an habitation for dragons / fear and wonder for that there dwelleth no bodye. Then shall they roze together lyke Lyons and Lyons whelpes when they are angrye making their lockes. In their hete I shall set drynke before them / and they shall be dronken for ioye / and then shall they slepe a longe sleape / from whiche they shall not be waked saith the Lord. I shall lede them forth to beslayne lyke shepe lyke wethers & gotes. Howe was Desach taken: Howe was this noble daughter / flower of all the earth thus katched: Howe came Babylon into this wondrous stoff amonge the gentyls: The sea swelled & arose ouer Babylon which is ouerwhelmed with hir grete waues: hir cytes are desolate / hir sonde ouergrown & no man maye come to it / a sonde where no man dwelleth / nor yet any sonne of Adam maye passe thorow it. And euen so shall Beel in Babylon shall I byset / and I shall plucke oute of his mouth that thinge whiche he hath so swallowed / And those folke shall no more swarme so faste to him.

Also the

Of Jeremy the prophete. Jo. xcvi.

Also the walle of Babylon shall fall downe. Gette ye oute frome the myddis of it my people / and let euery man saue himselfe from the furiose wrath of the Lord. Let not your hertis faynte nor feare at euery rumour that shall be herde in the sonde. For yere by yere shall ye hear newes & diuerse tydings / now this & then strange tyrannye and wyldnes / soden & ofte chaunge of rule and empery. Moreouer beholde / the daye shall come that I shall biset the grauen images of Babylon into the utter shame & confusion of all the region: & hir moste dere beloued shall be dede in hir. Heuen & earth and what so euer is in them shall reioyse vpon Babylon / when these destroyers shall come vpon hir from the north / saith the Lord. As Babylon the widdowe the dereloued of Israel: euen so shall the beste beloued of Babylon be thronedowne thorowout all the realme. ye that fle from the swerde / speede you: stonde not still. Remember the Lord in the mean tyme / euen from a farre. And let Jerusalem come into your minde. For we shamed to here of & obaydes: very shame made vs to hyde our faces / to see vnto the holy house of the Lord. Wherefore so / the tyme shall come (saith the Lord)

D Lord

The li. Chapter.

Lorde that I shal bise the graue images of Babylon that they shal toze lyke beastes falling downe thowout al y^e region. If Babylon be extolled vnto heuyn/ye & defende hir power wth the neuers so highe autorite: yet shal I sende hir destroyers/saith y^e Lorde. A noyse ful of compla^ynte of Babylon/a grete destruction/shal be herde frome the sonde of Eldre when the Lorde shal destroye hir: and shal caste oute of hir/her proude rufflyng wherby they haue swelled & be blowne vp lyke waues of the maigne sea/a made so grete crackis wth the their wordis. For ther shal come vnto hir (euē Babylon I meā) destroyers: whiche shal take hir bascaūt men & bryke their bowes. For the Lorde is redy to requyte them/ and the Lorde shal rewarde them abundantly. Also I shal make drōken (saith the Lorde) hir prynces / wyse men / rulers / hir myghty men / that they shal slepe continually / neuer to a wake saith the kynge / whose name is the Lorde of powers. Thus saith the Lorde of powers. That metuelous thicke wall of Babylon shal be vndermyned & ouerthrowne: and hir proude highe gates shal be breste. And what so euer those gentyles and people haue

Of Jeremy the Prophete. fo. ccviii.
ple haue wrought wth so grete and wery labour: it shal peryshe and be brent vp. The commandement that Jeremy y^e prophete commanded Sarie/ sone of Nerie/ sone of Maasie: when he shulde go wth Zedechias kinge of Iuda vnto Babylon/ the fourt yere of his raigne. This Sarias was cheife tresurere. Jeremy wrote al y^e calamite that shuld happen vnto Babylon/in a booke : that is to witte al these sermons whiche ar wyrtē agens^t Babylon. And then he bode Sarie. When thou comest to Babylon: se thou reddest al these sermons sayng: Lorde thou haste decreed vpon this place vtterly thus to destroye it/that noman inhabit it: nether man nor beast: but to be desolate for euer. And whē thou hast all redde y^e hole booke: thou shalt taye a stonne to it/ & caste it into the mid^dis of Euphrates / sainge. Euen thus shal Babylon synke awaye / and be weryed synking dowe vnder the burden of thaffliccions which I shall laye vpon hir/ that she shal neuer moze ryse agayne. Hitherto ar continewed the sermons of Jeremy.

The lii. Chapter.

D. ii.

Zede

lii. Re. **Z**edechias was xvi yere olde / when
gum he began to raygne: and raigned in
xviii. Jerusalem xi yeres: his mothers name
a. ppv. was Hanital / daughter of Jeremy of Roba-
 na. And he did euil euen in the eyes of the
 Lorde / and that in al poyntis as did Joaz-
 chim / because the Lorde was angrie with
 Jerusalem & Juda / vntil he had caste them
 oute of his syght. Zedechias fill from the
Decem kynge of Babylon: wherfore in the ix. yere
byr of his raigne / the x. daye of the x. mo-
 neth / Nebuchadrezar kynge of Babylon
 cam with al his hoste vnto Jerusalem / &
 beseged it / but wetheris droue rownd aboute
 it. And the besege of the cyte endurered vnto
 the xi. yere of kynge Zedechias. And y
June. the x. daye of the iiii. moneth / the cyte was so
 famished / that there was no foode for y
 peple of that lande. Then did all the men
 of armes breke forth and fled from y
 cyte by nyght / coming forth by the waye to
 the gate of the two wallis / thorow y
 kinges oreyarde / the Caldees compassinge
 the cyte rownde aboute: & yet wrote they
 their wayes toward the playnes. Then
 persued the hoste of the Caldees / and toke
 the kynge Zedechias in y
 felde of Jericho /
 wher al his hoste was now scatred awaye
 from him. And when he was taken: they
 led

Of Jeremy the Propete. **Is. xcix.**
 led him to Babelatham vnto the kynge of
 Babylon in y
 lande of Hemath. Wher he
 gaue iugement vpon him. And the kynge of
 Babylon slew Zedechias soner before
 his eyes: & slew also the rulers of Juda in
 Babelath. And then he put oute Zedechias
 eyes / and bowde his fete together / and
 broght him to Babylon / and put him in
 custodie or prysone tyll he dyed. The x
 daye of the v. moneth / the xix. yere of the
 raigne of Nebuchadrezar kynge of Baby-
 lon / came ther Nebuzaradan chiefe ouer
 his hoste & deputye for the kynge vnto Je-
 rusalem / & did set fyre on the house of the
 Lorde / on the kinges palace / on al y
 houses in Jerusalem / and so brente vpon al the
 goodly and grete houses. Moreover al the
 hoste of y
 Caldees / ther being vnder this
 cheif capitayne throwdowne the wallis
 rownd aboute Jerusalem. And the raskel
 of the peple there lefte in the cyte / & sicke
 as fled to the kynge of Babylon with the
 multitude of the artificers left behynde /
 Nebuzaradan tharcheiften ouer y
 hoste ca-
 ried awaye with him. But the poore peple
 of the lande / Nebuzaradan cheif capitayn
 left behynde still to plante and kepe y
 byn-
 nes and to tyll the feldis. The brasen pi-
 lers that were in the house of the Lorde
Dim. with

with their fete/and the grete brason lauer
 in the house of the Lorde/ the Laldes bro-
 ke in pices/and caried awaye all the me-
 tall of the vnto Babylon. The kalderne/
 tonges/ knyues/ spynkles / spones / and
 al the brason vessels wherewith they mini-
 stred/they toke all awaye: water pottes/
 hippes wheryn they put sense / takerdis/
 basons/candelstickis / morters / cuppes/
 of whiche some wer al of golde and some
 syluer / the cheif capitayn toke awaye w
 him. The waight of bothe the pilers & of
 but one of the lauers / & of the vii brason
 open that boze vp the sockets or fete / whi-
 che kynge Solomon made for the house of
 the Lorde/the waight(I saye)of the metal
 of al these Jewels and vessels was aboue
 mesure. For one piler was xliiii cubits
 highe/ and the rope that went aboute it
 was vii cubitis/ and it was fower syn-
 gers round aboute/and vpon y toppe of
 this rope/was ther stāderds of brasse/ of
 whiche eche was v cubitis highe/& ouer
 these toppestonderds was ther a kel or
 nette closinge round aboute the pome gra-
 nets:and al was of brasse. After this ma-
 ner wer bothe the pillers facioned and
 garnished with pome granets/ of which
 ther wer lxxvi. & al hanging/as it were
 in the

in the ayer / closen vnder this kell. This
 Nebuzaradan the cheif capitayn/toke Sa-
 rias the cheif preist and Zephoniam the
 preiste next vnder him and the iii keepers
 of the bestre. And oute of y cyte he toke a
 gelded man/which was master of the kin-
 ges garde/and vii men that wher the kin-
 ges seruats which were fownde in y cite.
 And at laste/he toke awaye the cheif scry-
 be/whose offyce was to byll the peple into
 the hoste/with lx other men/whiche were
 of the peple of the lande and fownde in the
 cyte. These(I saye)this Nebuzaradan the
 archeisten toke awaye. And caried them
 to Reblatha vnto the kinge of Babylon.

And the kinge of Babylon slewe them
 in Reblatha in the lande of Mes-
 math. And thus was Juda
 translated & led capti-
 ue oute of their
 owne lande
 &c.

D. iiii.

The

The Lamentacions.

This is the some of the pepse ledawaye
into captiuite of Nebuchadrezar.

In the vii yere of his raigne he
ledawaye.iii. M. .c. xxiii. In y
xviii yere of his raigne. Nebu
chadrezar ledawaye captiue
from Jerusalem. viii. C. men
and. xxxii. The xxiii yere of Nebuchas
drezar/ Nebuzaradan cheif capitayn & ru
ler ouer the Iwes/ledawaye vii honderd
c. xlv. The hole some of al the captiues
iii M. and. vi. C. It came to passe in y day
y xviii. yere of y captiuite of Joachin king
geof Juda the. xxv. daye of y vii moneth:
y Neuil Merodach kinge of Babylon/ y sa
me yere y he raigned / wolde restore Joa
chin kinge of Juda vnto his dignite: and so
brought him oute of the prison: And the
re talked with him very ientely: And or
dened him a kingis seat aboue the place
of other kingis that were w him in Baby
lon. He charged y clothes of his captiuite.
And he did ete at the kinges coste al his
lyfe. Also he had his lyuinge continually
geuen him of the kinge of Babylon / for
euery day. a certayn allowed him vntyl
he dyed.

The

Of Jeremy the Prophete. fo. L.i.

The lamentacions of Jeremye. Which he did
sit & weep & moorne vpon Jerusalem: & vpon
the miserable fall of the Iwes: after that Juda
was led awaye into captiuite and Jerusalem
left desolate/ lamenting on this maner. Eue
ry Verse hauinge before it orderly an He
brew letter after their. A. B. C.

The. i. Chapter. Aleph.

How now sitteth this cyte
as a lone/ some tyme so popu
lose: Welche was the moste
haunted amonge al nacions/
how is she now become so ly
ke a wedowe: Wh lady of prouinces/ how
art thou thus distressed and brought vnder
tribute? Beth.

She passeth ouer the night waking and
wepinge. She watereth her chekis with
bitter teares. For ther is not one of al hir
louers that wil confort hir/ euen hir next
frendis aboze hir/ and ar become hir eny
mes. Gmel.

Juda is taken/ for hir lyinge downe/ and
for hir manifolde false worship she now
dwelleth emonge the gentyls. She hath
lytel reste. Every man that persued hir/
toke her. And she dwelleth amonge hir
enymes. Dalet.

The wayes to Zion/ moorne: because no

man may co

* Hir lo
uers and
nexte
frendis
ar hir
goddis.
* Gen
tyls ar
haithen

may come vnto hir solempne festis / al hir
gates ar desolate. Her priestis wayle: hir
maydens vntyred ar right careful / and
he hirselfe hath a sorrowful herte. He.

Her enemyes flewyn vpon hir hed / & scorn-
nefully reuyled hir: for the Lorde scour-
ged hir for hir manifold synnes. Her chyl-
dren were drouen a waye captiue before
their aduersaries. Dau.

All the beutye of the daughter Zion is
perished & gone. Her rulers ar lyke rams
nes / that can fynde no pasture. They be
so tagged and harped a waye before their
persuers / that they ar bretchlesse. Zain.

Jerusalem remembretth both the dayes
of hir affliction and rebellion / & also the
dayes paste of hir wealy prosperite / euen
whylis hir peple fall downe vnder their
aduersarys handis / wouan to helpe them /
Their enemyes beholde them / and scorne
their sabbath dayes. Beth.

Jerusalem for hir abominable and so
manifold synnes / is thus translated &
tossed from place to place. All that looked
vpon hir / contempne hir: for they sawe hir
shameful secreete partes. Euen he hirselfe
bewayleth her state being a shamed of
hir owne selfe. Beth.

Hir vnclemens runneth downe rounde
about

about by hir helis / He cōsidered not what
wolde folowe and be her ende / & so to haue
come downe from hir pryde: wherfore he
sitteth comfortlesse / nether can he save
hirselfe. Lorde beholde my affliction / for
my enemye preuaileth against me. Jos.

Her enemyes stretch forth the their handis
vnto al hir moste precious thingis / euen
before hir owne face. That is to saye / he
saw the haithen come in and oute of hir
holy secreete place of the temple / which
thing I forbode / that is to wit that they
shulde not come into thy chirche. Laph.

All hir peple sought their brede with
wayfinge / eueny man leyd out his moste
precious wellis for meat to saue his ly-
fe. He Lorde and beholde how vile I am
made. Lamed.

Whye all that passe forby this waye /
Beholde and se: If any sorrowful heuyne
hath so plucked down any as it hath done
me / with whiche sorowe and heuyne the
Lorde hath scourged me in the daye of his
terrible wrathe. Mem.

He sente down fyre frome aboue into
my bones / he sente a nette for my fete /
and threwe me wyde open: he left me des-
olate / and in a perpetual moorninge.

Nun.

The

The Lamentacions

The yoke of my trasgressions/his hand
he spreade prepared: He lyfted me vp and
wrothe it aboute my necke/my strength fil
away. The Lorde betoke me into the hand
his of them whence I could not deliuer my
selfe. **Samel.**

The Lorde destroyed al the grete men
that were with me: He bode me to a feste of
the destruction of my no wy chosen. Euen
as in the wyne presse/the Lorde pressed out
the virgen and daughter Juda. **Ain.**

Wherefore/I wepe and my eyes water:
for farre fro me is any comforter/whiche
shuld restore me to my selfe agene. My son
nes are caste oute of the doores/for my crye
me hath preuayled. **Pe.**

Zion playeth her handie a brode/nether
is there any that wil comfort hir: the Lorde
hath brought vpon hir thynnes of Ja
cob round aboute hir: And Jerusalem
standeth in y middes of them lyke a man
strouse woman. **Zadic**

The Lorde verely is right iustise/but I
haue offended his presence. Hear (I beseech
you) al manner of peple/and consyder my
heuyne: My maydes and my yonge men
are led awaye captiue. **Kuph.**

I call my louers/but they deceyue me:
I call my priestis and the alder men of my
cyte:

Of Jeremy the prophete **Jo. L. iiii**

cyte: But these are all perished in the tyme
of samyn seking to sustayne their lyfe.

Res.

Beholde Lorde/for I am sore scourged/
my bely rombleth/my herte wambleth in
me/and I am withorte forthe ful of bit
ternes/the swerde maketh me a wydwe/
with in I am lyke dethe. **Sin.**

They hear my wayfinge/but they cease
to comforte: Al myne enemyes hering
of my calamite/reioysed. For thou didst
cause it. Thou shalt call and bringe forth
a tyme/when they shall be made lyke me.

Thau.

Thou shalt cast vpon them grete cala
mite: Thou shalt pluck them a waye for
their wykednes: euen as thou hast cutte
me a waye for myne. My sorowful moor
ning is endlesse: & my herte is ful heuye.

The. ii. Chapter Aleph.

How hath the Lorde derkened the
daughter Zion in his wrothe: Has
the he so scatered the noble bande
of Israel from vnder heuen that he hath
forgotten his fotehole in his anger: Betw Juda is
The Lorde casted downe Bedesinge al here cal
the gloriouse beutye of Jacob/with oute les/god
any fauour: He throwed downe in his ire his for
gnacion the stronge defensie of the daughter hole.

ter Ju.

The Lamentacions

ter Juda: & layd them on the erthe: he prophanced his Kingdome & rulers. **Gimel.**

In his heuy wrath he also broke the power of Israel. He caused Israel to be hanged of their enymes: and burned vp Jacob with the flame of fyre wastinge all rounde a bout. **Dalet.**

He bent his bowe lyke an aduersarye/ and stretched forth his right hande lyke an enymye: & destroyed al thingis plesant to beholde in the tabernacle of the daughter Zion: he powred forth his wrath lyke fyre. **He.**

The Lorde became an enymye/ & threw downe hedelinges Israel: he casted downe al their palaces/ with al their stronge defences/ & encreased heuyenes euen perpetually vnto the daughter Juda. **Dau.**

He also dispersed his tabernacle which was lyke paradise/ and did put downe his solempne festis. The Lorde did oute of mynde in Zion solempnities & sabbath dayes: & in the fury of his indignacion & wrath/ he layed open kinge and preste for euery obprobrious reuelinge. **Zain.**

The Lorde repeated his owne auter/ he was angrie with his secreete holy place/ and gaue vp his wallis with turrettis into the handis of their enymes/ which ma-
be a

Of Jeremy the Pro. Lha. ii. Ho. L int
be a noyse in the house of the Lorde as it
had ben in one of their solempne festis.

Heth.

The Lorde determined to destroye the wallis of the daughter Zion/ he drew for the his syne and turned not his hande tyl he had cast it downe: wherfore the turrettis with the wallis thzone downe moone bothe togither. **Etth.**

His gates were caste downe to y ground/ their barres wer also broken. His kinges and rulers wer led a waye vnto the bairthen. They ar without lawe & prophete/ & vision from the Lorde. **Jod.**

The aldermen of the daughter Zion sitte downe with sylence on y ground/ their headis bespreigned with ashes/ & themselves girt with sack. The Virgens of Jerusalem cast downe their headis to the ground. **Kaph.**

Abundance of teiris wasted my eyes/ my bowels rombled with in me/ my syuer was powerd forth vpon y ground for the destruction of my peple/ when the chyldren and soukingis famessed and filledowne in the stretis of the cyte. **Lamed.**

Each when they wolde saye to their mothers/ where is the meat and drinke: And as they thus sayd/ they filledowne in y stretis as

The Lamentacion

tis as men wounded/and some leete their
syues in their mothers bosomes. Mem.

By what thing might I certifye the/to
what thinge might I compare y^e/of daugh-
ter Jerusalem: what thinge might I ly-
ken the to: with what thinge might I con-
ferre the of Virgen and daughter Zion:
for thy destruction and wounde is a sea
unsearchable: Whomaye heale the: Nam.

Thy Prophecie looked the forth the Bayne
and foliſſhe thingis / net her wold they
utter and tel the thy wickednes / that they
might haue turned a waye thy captiuite:
But they looked forth falsely burdens for
the a deceyuaſſe diſperſionis. Sanech.

At that passed for by the/clapped their
handis at the / they hyſſed and waggd
their headis vpon the daughter Jerusa-
ſem ſaynge: Is this the cyte that every
man praysed to be so fayer in which al y^e
wold be delighted: Ain.

All thy chymies mocked a moewd vpon
the / they hyſſed a greemed ſaynge / let be
deuoure / for the tyme is come: that we lo-
ked for / we haue fownde and ſene. pe.

The lord hath performed his thought
and fyniſhed his worde decreed in tyme
paſte. He hath destroyed and spared not:
He hath made thynne enemye glad over
the/and

Of Jeremy the Pro. Chap. ii. Jo. L. V.

the/and exalted the power of thy aduers-
ſarys. Zadic.

Let thy herte crye vnto the Lord of cy-
te/daughter Zion. Let thy teris flow out
lyke a ryuer daye and night / take the to
no reſte / nor let not the apple of thyn eye
ceasse. Kuph.

Aryſe and praye be night in the begin-
ninge of the watche / power out thy herte ly-
ke water before the Lord / lyft vp thy han-
dis vnto him for y^e syues of thy lytelons
which perisse for hunger in the headis a
endis of euery ſtete. Res.

O Lord a beholde / wherefore hast thou
thus plucked vs awaye: hath it any where
be ſene women to haue eaten their owne
chyldeyn of a ſpanne longe: Hadye ther be
ſene priest and prophete ſlayne in the ſe-
crete holy place of the Lord: Sin.

Yonge and olde ar layd with oute on the
grownde / my maydes and yonge men ar
ſmytē downe with ſwerde whom thou ſle-
west in the daye of thy wrath / thou hast
ſlayne and not ſpared. Chau.

Thou calledst my neighbours a boue
me / lyke as vnto a ſolempne feſte / a ther
escaped none / nor yet any left in y^e daye of
the wrath of the Lord. What I nouris-
hed a encryased / my aduersarys consumed.

p The

The Lamentacions

The.iii.Chapiter. Aleph.

It is I that am the very man which
haue felte the miserable calamite by
the staffe of his wrath. Aleph.

It is I whom he droue and led/but yet in
derkenes and not in light. Aleph.

Agensf me he turned and moued his han
de at all tymes. Beth.

He made ofde my flesshe and skyne/and
broke my bones to powder. Beth.

He buylded agensf me/and closed me in
with gall and labour. Beth.

He did sette me in Detkenes as dead
men for euer. Gimel.

He hedged me in rowndabout that I con
de not scape/and layed more waight vpon
my gyues. Gimel.

Ye and albeit I crye and make supplica
cion/yet he represseth my prayer. Gimel.

He stoppeth my waye with fower squa
red stones/and made croked my pathes.

Daleth.

He became a waite laynge bere for me/
a a lyon in a prey place. Daleth.

He inuerted my waye and disapoynted
me of my iourney/he made me desolate.

Daleth.

He sente his bowe/a did sette me vp his
marke to shote at. He.

He sente

Of Jeremy. iii.Chapiter. fo.E. vi

He sente his arrows into my raynes. He.

I was made a fable/and a perpetual ies
ting stork to all my pepse. He.

He satisfyed me with bitternes and fil
led me with wormewode. Dau.

He knocked out my tethe w a stone/a spur
ned me rolled w his fete in y duste. Dau.

He did put me from al maner rest/so y I
haue no remembrance of any goodnes. Dau.

Thus therfore I thinke with my selfe.
I am vtterly vndone and altogether fors
aken of the Lorde. Zain

Remember my affliction/my violent in
jury/wormewode and gall. Zain.

My soule/in earnestly remembringe these
thingis/melteth a waye in me. Zain.

Whyle yet I call these thingis vnto my
mynde/I come thus agene to hope. Beth.

That y mercyes of y lorde ar al not wa
sted/a his goodnesse ceasse not. Beth.

Thy grete faithfulness is lyke the fres
he morninge. Beth.

The Lorde is my parte saith my soule/
wherfore I truste in him. Beth.

The Lorde is good vnto y faste beleu
ge soule y seeketh a asketh after him. Beth.

It is good/paciently to suffer/and sof
tely to waite for that sauing helth from
the Lorde. Beth.

The Lamentacions

Wh how goodly a thing is it/for a man
to take and beare the yoke euen from his
youth?
Jod.

He setteth alone ful still/that is content
te with himselfe.
Jod.

He setteth his mouth vnto þe erthe:if þe
aduaunce any hope wil offer hir selfe. Jod.

He offereth his cheke vnto the smyter/
and is wel content with obprobrye. Laph.

For the Lorde neuer forsaketh:noz spur
teth he is a waye for euer. Laph.

But if he cast vs of/yet for his abun
dant mercye/he forgetteth agene. Laph.

For he scourgeth not/ noz repellteth not
the chyldern of men of herte and mynde.

Lamed.

(As though he wolde breke & trede vnder
his fete at that he bownde in prison
on the erthe)
Lamed.

To annoyde & turne from mannis iuge
ment/in þe sight of þe most highest. Lamed.

Nether to beye vniustly any mannis cari
ge/the Lorde knoweth it not. Mem.

Who then dare saye/þ any thinge is do
ne woute goddis comandement? Mem.

Both good & yll/go they not forth of þe
mouthe of the moste highest? Mem.

Wheryn then is man yet lyving so stry
ge? He is vnsure in the goodly actes of
synne.
Nun.

Of Ieremy Chapter.iii. fo. L. vii

Let vs therefore serche & remember our
owyn wayes/ & turne to þe Lorde. Nun.

Let vs lifte vp our hertes & handes vnto
the Lorde which is in heuen. Nun.

We be verely þe synners & the disobedient
but thou/halt thou not forgene? Samech.

Thou hast harnest thyselfe w wrath/
and persued vs/thou hast slayne vs with
out grace. Samech.

Thou hast harnest thyselfe with a clow
de/that our prayer shulde not pearse thee
row vnto the. Samech.

Thou hast made vs the dregges & dirte
euen abiectes of all peple. Nun.

All our enymes potted and mowed with
their mouthes vpon vs. Nun.

Fear/share/a liftinge vp & a throwing
downe chaunched vpon vs. Nun.

My eyes gushed out water for the thro
wng downe and brekinge of the daughter
which is my peple. Pe.

My eyes power out water & ceasse not/
because ther apereth no reste. Pe.

When wilt thou se and beholde vs (oh
Lorde) frome heuen? Pe.

My eye wasteth my herte/for al þe daug
ters sake of my cyte. Zadic.

My enymes hunted me harpely lyke a
birde/pe & that with oute a cause. Zadic.

P.iii. They

They thrust downe my lyfe into the pitte/ & layed a stonne vpon me. Zadic.

They powered water vpon my head/ & I sayd: now am I done. Kuph.

I called vpon thy name (oh Lorde) euen from a right depe graue. Kuph.

And thou herdest my voyce/ and turnedst not thy eares fro my sobbing and crying. Kuph.

Thou didist come to me/ euen when I called vpon y: saying vnto me/ be not a frayd. Res.

Lorde thou defendedst my cause/ and redeemedst my lyfe. Res.

Lorde thou sawest my synnes/ take vp/ and defende my cause. Res.

Thou espyedst all their study to hurte me/ & all their counsel agens me. Sin.

Lorde thou herdest their obprobrious reuylingis / and all their thoughtis to hurte me. Sin.

And thou herdest the lippes of them that stode vp agens me/ & their conspirisons day by day/ conspired agens me. Sin.

Thou seist their downsittinge and vprandinge: * I am the mater of their songes. Chau.

Requyte them (Lorde) after the workeis of their owne handis. Chau.

Reward

Reward them the harpe of their owne herte/ euen their owne curse to light vpon them. Chau.

Follow vpon them/ Lorde/ with thy insignacion/ and pluck them vp by the rotes from all that are vnder heuen.

The.iiii. Chapter. Akeph.

How is the golde thus dimmed/ & his so oriaunt colour chaged: How are the stones of y holy temple disperfed & strewed vnto y endes of euery strete: Beth.

The noble sonnes of Zion / some tyme decked with the purest golde: How are they now lyke etthen potsherdis made with y potters hande: Gimel.

These * Lamies geue souke their w helpe in their bare brestis: but y daughter of my peple/ now lyke a wylde beast/ dwelleth in the wylernes lyke Struthides. Dalet.

The soukelings tongue cleued to the roofe of his mouth for thirst: the lytel ones asked brede/ but ther was none that wolde geue it them. He.

They that fed somtyme delicately/ dyed in y stretis: & they that were brought vp in purple were now cledde in a toxe. Vau.

And y synne of y daughter of my peple/ is reputed greter then the synne of Sodome subuerted in the twinkling of an eye/ P.iii. with

* When
maiden
dragon
or sich
other m

* D: s.

he it thi

They
ake
nges
me.

without any mannis hande. **Zaij.**

oz co all. Her Nazarens wer whyter then the snowe oz mylke / they were roidier than the adamante oz any of the oother precious stones / their fresshe beutye did shyne lyke the Saphyre. **Heth.**

But now is their beutye blacker then the very derkenes it selfe / thou woldest not know the in the stretis / their skynnes cleue to their bones / they be withred vplyke a drye blok. **Heth.**

The slayne with swerde wer beter at ease / then those that perished for hunger / whiche famished for the famyn of y^r felde **Jod.**

The women naturally ful of pyte / feeded their own chyldeyn with their own handis / to eat them in that miserable famyne of the daughter of my peple. **Laph.**

The Lorde finessed his wrath & powdered forth his hot indignacion / and did sette fyre on Zion / which deuoured his foundations. **Lamed.**

Nether the Kinges of the lande / nor yet al the world / wolde not haue beleued / that their enymes shuld euer haue comen yn thorow y^r gatis of Ierusalem. **Mem.**

Whiche thinge / not withstandinge / yet came

came it to passe / for the synnes of her prophetis / and myscheif of hir priestis / whiche shed in hir the bloude of innocents.

Nun.

So þ these blynde betelles went staggering in the stretis / wrestlyng with bloode: saynge yet in y^r mean ceason / we maye be touched not to touche their clothes. **Samech.**

But cryed vnto every man: fle frome blode. blodeshedinge / auoyde / get ye hence / touche them not. Netherlesse thus sayng / they cause men to be burned / to fle frome place to place / & at laste neuer more to inhabite their owne countrey. **Aij.**

Wherfore the grimme countenance of the Lorde hath banished them / neuer more to beholde them: for nether they their selues reuerently fered the face of the priestis nor yet had thy any pyte of their elders. **Pe.**

Wherfore euen yet our eyes dazel and fayl / while we loke for our day n helpe seeking besely sicke folke that canne not helpe vs. **Zadic.**

They layd a waite and made slybet our pathes / so that we coude not go in the stretis: then was our ende comen / our dayes wer done / our departing was present. **Kuph.**

The Prayer

Our persuers were swyfter then the
eagles of the ayer / they persued vs in the
hillis and layed awaite for vs in þe deserte
Res.

Cryste The breath of our mouthe / euen * Mes-
sias the Lorde / shalbe taken for our syn-
nes: of whom we saye / þ in his * shadowe
we shalbe saued emonge the Gentyles.

Shin.

Thou therfor ioye a begladde daughter
Edom / which doist inhabit the londe of
hus: for vnto the shal come the cuppe w
the whiche thou shalt be made moyste in
drinking therof. **Thau.**

Thy synne is fyneshed (oh daughter
Zion) he shal translate the nomore: but thy
wickednes / oh daughter Edom / shal he by-
set / and translate the for thy synnes.

The prayer of Jeremye.



Remember Lorde what we
suffer: se & beholde our ob-
probrye. Our heretage it
turned vnto aliauntis / and
our houses vnto strangers.
We ar carefull fatherlesse
eyldern / and our mothers sitte housbon-
des.

Of Jeremy.

fo. Lx.

Sles. We bye our own water whiche we
drynke: & we bye our woode with moneye.
Persecuciō hangeth ouer our neckis. We
labour & yet ar lyke to haue no reste. We
once yilded our selues bownde vnto the
gypciōs: but now we ar we in like bondage
vnder Assur to: that yet at þe lyste wyse we
mought thus ete our brede. Our fathers
were synners / whiche now we be gone / & we
bere their iniquytes. The bōde / & seruāts **Exodi**
ar become our lordes & rulers / nomā to de- **xx. deu**
lyue vs oute of their hādis. We gete our **tero. v.**
syuunge w grete perel of our lyfe for the **Jerem.**
drought of the deserte: our hydis be tan- **xxvi. a**
ned & parched as it were in an ouē / so ou- **Ezech.**
gely is our stormey famyn. They defyled **viii**
womē in Zion / & Virgens in the cytes of
Juda. The rulers ar hanged vp with the
handis of their enemies. They did disreue-
rente the face and persone of the elders &
fered them nothing at al. They drew the
yongemen aboute by the mēbers teryng
out their bowels / and hanged vp laddis
vpon the treis. The elderly men sate no
more in iugemēt at the gates / & their yon-
gemen playd nomore vpon their musyke
instrumētis. Our hertis ioye fayled. Our
mery quere is turned into moornige. The
croune

Of Jeremy the Propheete.

crowne of our head is fallen of. As lasse
for sorow: & euer we so synned. For our
synnes our hert is moorne / & our eyes be
wasted wth bitter teris for & mounte Zion.
Whiche is now so desolate / that fowes rā-
ne in it. But thou (oh Lorde) whiche abis-
dest for euer / and thy seat royal throught al
ages: wherfor forgettest thou vs for euer?
Why forsakest thou vs so longer: Conuer-
te vs vnto the (oh Lorde) and so shal we
be conuerted. Renewe and restore vs our
dayes as they haue ben in tyme paste. For
thou hast now repelled vs longe ynoughe /
& ben angrie with vs aboue mesure.

The ense of the Propheete Jeremy:
translated by George Joye.

An. M. D. xxviii. Mense Maii.

To supplie the lefe / take here (Tryste
reder) that goodly and godly songe of
Moses. Where is thou oughtest now
gloriously to magnifie & prayse God
for the destruccion and throwing downe
of our cruel Pharaos the Bishhop of Ro-
me: no nother wyse they did Moses and
his churche looue him for drownyng of
Pharaos: whiche Pharaos fygured our
bloodye Bishhops of Rome.

The songe of Moses. .ffo. cxi.

The songe of Moses and his Chir-
che / songen astir Pharaos dethe
drowned with his hoste in
the redde sea.

Ishal sing with prayse vnto Exode
to the Lorde: For it is he be-
resy / that is gloriously to be
magnified. Horse and man /
hathe he casten downe into
the sea.

The Lorde it is / vnto whom I cleue: It
is the Lorde / whom I prayse / he is become
my helthe and saluacion.

It is he that is my God. Him will I glo-
rifye. He is the God of my fathers / & euen
him wil I exalte.

The Lorde is a mighty man of warre:
Jehouah is his name: Pharaos chariet-
tis and hoste hathe he casten downe into
the sea.

His ioylfe chosen capytayns ar drow-
ned in the redde sea / the depe waters haue
ouerwhelmed thez / they sanke downe vnto
the botome lyke stones.

Thy right hande oh Lorde is grete & glo-
riouse in strength: Thy right hande Lorde
hathe thrust downe the enemye.

To thy grete glory haste thou destroyed
thyne

thyne aduersaries: thou sentst forth the thy
wrathe / & it consumed them lyke stubble.

With the brette of thyne anger & wa-
ters rane together on heapis: so that & ba-
re botome was sene / the flowing flowd
stode vp as faste as a rocke. And the bot-
les water was congeled in the myddis of
the sea.

The enemye had thought thus / I shal
follow and take them / I shal deuyde oute
the spoyle / and satisfie my plesure vpon
them / I shal draw out my swerde and my
hande shal slaye them.

But thou didist but blowe with thy bres-
the / & the sea ranne ouer them: They sank
downe lyk led vnder & vehemet waters.

Who amonge the goddis is lyke vnto &
oh Lorde: Who maye be compared vnto
the in power and myght: who is lyke vnto
the in magnificence and holynes: who
is lyke the in reuerent fere / to be prayesd
doing so wondrousful miracles:

Thou stretchedst forth thy right hande /
and the sea swelowed them yn.

But in thy mercye hast thou fedde for-
the thy peple whom thou deliueredst: and
in thy mighty power hast thou brought
them vnto thy holy habitation.

Whiche thing when the gentyles herde
of /

of / they were sore troubled / soden sorow
ful panges fill vpon the philistens.

Then the princes of Edom were con-
founded with fear / trembling came vpon
the mighty Moabitis / and al the herdes
of thyn habitours of Canaan melted for
fear and sank a waye lyk water.

Let anyt and fear fall vpon them tho-
row the grete might of thyne arme / that
they be as still as stones whyle thy peple
passe thorowe / oh Lorde: whyle this peple
passe thorow / whom thou haste gotten in
to thy possession.

Bringe them yn / plante and fyll them
vpon the mounte of thyne heretage / & be-
ry habitaciō (Lorde) which thou hast ma-
de the to dwell yn / euen thy nowne secrete
sanctuary oh Lorde whiche thy handis ha-
ue prepared.

The Lorde be kinge evermore to raig-
ne worlde with oute ende. Amen.

Finis.